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Unsearchable Riches

A Bi-Monthly Magazine
for God and His
Word

VOLUME XX

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EDITORIAL

GRAVE THANKSGIVING fills our hearts as we review the grace which has guided us through another year. The special testimony given has borne fruit. There has been a continuouus stream of thankful appreciation from many hearts. Even the opposition has been used for the furtherance of the truth. It was our intention to give a somewhat detailed account of activities in the various parts of the world but there is room for only a general survey.

Australia has made a fine record this year. We had the pleasure of sending a considerable quantity of literature for an aggressive campaign in 1929. The interest in New Zealand has grown.

The situation in China calls for prayer. Missionaries who are faithful to the truth are in a difficult position. The Chinese are taking over the missions. They want a Chinese church. This has already caused a division in Stanley Smith's work. Brother McGillivray has had to contend with famine and an uprising of Mohammedans.

On the continent of Europe we have made greater strides than ever before. In Sweden *I Morgonvakten* has reprinted many of our articles. This year it appears in a new form, a booklet like our magazine. We wish the coöperation of our readers in a special effort to give this periodical a circulation wherever Swedish saints are found. We will furunish sample copies free. Quite a few of our booklets have been translated into Dano-Norwegian, and will be issued by our Danish friends in the near future. Get in touch with us if you can help in cir-

culating these. In Germany another publication, *Der Ueberwinder,* proposes to witness to Pauline truth. There is also activity in Italy, and especially in Greece, through our Greek magazine and pamphlets.

In the British Isles there has been a revival of interest in the subject of the mystery. We have reprinted two of the articles on this theme, and ask for help in distributing them among those who need the foundation facts on which the mystery is based. We will send it free to any list of those interested.

In the United States and Canada there has been a steady growth in numbers and interest, aside from the special efforts made by the Concordant Evangelist. The latest reports from Brother Loudy tell of encouraging meetings in Wagener, South Carolina.

Hereafter we hope to have a special article for class study in each issue by Pastor Rogers. There has been considerable desire for such a course. We hope to finish our articles on The Unveiling in this volume. The articles on The Great White Throne and The Second Death will answer many questions which have come to us during the past few years. The article on The Human Spirit, in our next number, will contain newly recovered truth of surpassing importance.

According to our custom, we hope to open up newly recovered truth in this volume, especially as connected with the relationship of God's spirit to Himself and to Christ. To set at rest such surmises as have arisen on the subject in anticipation of our article on The Holy Spirit, we wish to assure our readers that we do not deny the so-called "personality" of God, or of His spirit. That is not the point where Christendom is astray. We do not, however, believe that they have *two distinct* "personalities", as is demanded by the doctrine of the "Trinity". God and His spirit are one "person", as we shall show. As to our Lord, also, we believe that the "mystery" of His divinity and humanity does not lie in two distinct

"natures", but in the fact that His *spirit* is divine and His *body* human, because God was His Father and Mary His mother. This combination makes Him unique, and is necessary for the accomplishment of His mediatorial work.

For the sake of many correspondents and others who are seeking present truth, we make the following brief suggestions. *Be sure you fully understand the terms of "the mystery" before beginning to reason about it.* The mystery does not repudiate Paul's previous epistles. It incorporates them, with certain modification to suit the new revelation. Conciliation, the special aspect of the evangel for today, is implied in the prison epistles, but elaborated in Romans and Corinthians. It set aside Israel's religious superiority, as the celestial allotment sets aside their political supremacy. Both are essential to the present grace. Remember that "the body" is a *figure of speech,* and applies only to certain relationships to Christ. Paul was in the body when he wrote Romans. All who were in that body were also in the joint-body of Ephesians. Both are the body of Christ. He has not two bodies. They are two slightly differing aspects of our close relationship to Him before and after the mystery was revealed. The "joint" does not refer to our union with Christ, but to the fact that the nations are now accorded an equal place in the body with those of the Circumcision who believed Paul's teaching. There is now *only one* body. Do not confuse the body with the "new man". It is a totally different figure. The *humanity* is put on and off. Not so the body. Distinguish between that which is heavenly in character and that which is celestial in location. Do not press figures of speech beyond their proper bounds. Christ *comes* suddenly and unexpectedly as a thief. He does not steal, or hide, or do many things which thieves do. Only the *suddenness* and *unexpectedness* of His advent is thief-like,

Remember that maturity is not found in the pre-prison epistles. Maturity, however, does not come through a new creation, but through minority. The gifts of 1 Corinthians 12 are those which characterized immaturity, yet not all, for some passed over into maturity. Apostles, prophets, and teachers continued (Eph. 4:11). The "body" in Romans and Corinthians is the body of the same Christ as in Ephesians. It is only a figure, showing our relationship to Him. When that relationship changed, the figure was modified accordingly. The body becomes a joint-body. Christ and Paul and the Romans and the Corinthians were not left behind in the former body. They become members in the joint-body. When maturity comes, the *minor* is not "done away" (1 Cor. 13:10), but the *things* of minority.

The word *parousia* is often used as though it referred exclusively to a single event, in which we can have no part, because "it is not found used of Christ in the prison epistles". The word simply means *presence.* If we are never to enjoy the presence of Christ we are in a most pitiable dilemma! All of the transcendent spiritual blessings among the ceestials which the prison epistles reveal are worthless if they are to be ours outside of His presence. Moreover, there can be no vivification apart from His presence. He alone can give life. We were not vivified with Him as the Firstfruit. We will be made alive at His presence (1 Cor. 15:23). I do not hesitate to say that, if we are barred from the "parousia", then no life or blessing can possibly be ours. All depends on His presence. A concordant study should show that this is not the special name of a particular event, but a common noun, meaning the opposite of absence.

WHAT IS SPIRIT?

As the present secret administration of God's grace has, as its chief characteristic, the possession of *spiritual* blessings (Eph. 1:3) among the celestials, and, as the title to these high honors is the homing of God's holy *spirit* (Eph. 1:13, 14), we should be, above all saints, experts in the doctrine of spirit. Yet, if someone should propound the simple question "What is spirit?" it would soon reveal how hazy and how divergent are the conceptions of God's sons on this elementary and fundamental theme. Therefore, instead of proceeding with our consideration of the text of Ephesians, let us pause to consider this vital subject.

In order to clear our minds of misconceptions, we shall first consider the foundation facts concerning the word spirit in the original languages. Having settled these, we shall study its various usages, and show that it is always a faded metaphor. Then we shall seek to define it, a task so difficult that we shall fall back upon a study of its operations and effects to fix its force. After a short survey of evil spirits, and of the human spirit, we shall be ready to take up the holy spirit, its relation to God, to Christ, and to the saints. This may be followed by a brief treatment of its activities in various administrations, as a background for a study of its operations in this present time of its supremacy.

To prevent possible misunderstandings, we wish it clearly understood that *we do not believe that God's holy*

spirit is a mere influence or power, without "personality". Our preliminary investigations are not intended to prove that. Later on we shall give our reasons for believing that the holy spirit is God's spirit, and not a *distinct* "personality" from God. This is a totally different matter. All of the arguments usually produced for the "personality" of the holy spirit may be used to support this position, but not one of them proves that God is one Spirit and His holy spirit is another.

THE GENDER OF THE WORD SPIRIT

In both Hebrew and Greek, *things* are often called *he* or *she.* Only occasionally, in English, do we give gender to things without sex. But, in the languages of inspiration, this is the rule, rather than the exception. As a result, the use of the neuter gender is arresting, especially when it is used where we would naturally expect the masculine or feminine. This is the case with the word "spirit". It is always *it,* never *he* or *she.* Grammatically, it is always a *thing,* even if used of a person. The terms for God and Christ are always masculine. The word "spirit" may easily be varied to the masculine form if that were desirable or correct. The Scriptures deliberately reject the affixes which would be used if it were a distinct personality. We are reproached for calling a spirit "it", yet we are only imitating the sacred records.

An apparent exception is sometimes produced to prove the opposite. The holy spirit is called a consoler or entreater, a *paraklêtos,* in the Greek. This word is masculine. The pronouns referring to it are, of course, masculine also. This is supposed to prove that the holy spirit is masculine. But the immediate context, in explanation, speaks of the holy spirit, and refers to it as *it.* This is a purely grammatical concord. Perhaps it can be understood by English readers if I give another example. The spirit is an *earnest* (Eph. 1:14) or *arrabōn.* This is a

masculine noun. We can see here how little the gender has to do with sex or personality. An earnest is *not* of the male sex. It has no individuality. *Paraklêtos* no more proves these things than *arrabōn*. It is a delusion to reason about Greek grammar as though it were English. No one would think of using the fact that "earnest" is masculine to prove the "personality" of the holy spirit. Its "personality" depends on the fact that it is God's spirit, not on arguments that lose all their force when examined in the light of the languages of inspiration.

At times even the ancient manuscripts show some uncertainty as to the gender. In Ephesians 1:14 Alexandrinus changes the indefinite *ho* (which) to the masculine *hos* (who), and reads, "the holy spirit of promise, *who* is an earnest". As it is evident that the bias of the ancient fathers was in favor of the masculine, as it is among theologians today, the reading of the two older manuscripts, which agrees with the usual usage, must be correct. There is not a single passage where the textual evidence supports the masculine.

We have carefully examined the evidence on this matter, in the originals. We have attentively considered the many arguments which have been produced against our position. We know full well that we are going counter to the trend of evangelical scholarship as well as the most unreasonable prejudice on the part of zealous servants of our Lord. We have already been much misunderstood, and are accused of views which we do not hold. Nevertheless, our commission from the Lord is to *make known the facts as they are in His holy Word.* Knowing the facts, we count on the commendation of our Lord, and insist that spirit is never aught but neuter in the sacred scrolls. Much light has come to us through acknowledging this. We have sought to pass it on amidst much contention. We shall continue to stand on the irrefutable facts of Holy Writ.

THE LITERAL MEANING

Both the Hebrew and Greek words for spirit are figures of speech. Literally they denote air in motion, a *wind* or *blast*. Sometimes there is a slight question whether it is literal or figurative. Some have proposed to translate John 3:8 somewhat as follows: "The *spirit* is breathing where it wills, and you are hearing the sound of it, but you are not aware whence it is coming and whither it is going. Thus is everyone begotten by the spirit." But the word *breathing* should be *blowing,* and a spirit makes no *sound.* Both are true literally of a blast of air. It was spoken to one without spiritual perceptions in order to illustrate what he could not understand. Nicodemus knew about the motions of the air, but he was ignorant concerning the movements of the spirit. Hence we translate literally *blast,* rather than figuratively *spirit.* The great key words of God's revelation, in the original, should be familiar to His saints. In Hebrew the word spirit is *ruach.* Probably it was anciently pronounced *ruch,* for the *a* has been supplied by the Masorites, who give the traditional vowel sounds of their own time, rather than the original pronunciation. In this form it is still found in German, for there *ruch* means to *smell,* and this is the significance of the Hebrew also, when used as a verb. Its force is readily seen in the description of idols, "which neither see, nor hear, nor eat, nor *smell*" (Deut. 4:28). Perhaps our word *scent* is still nearer, as, "he *scents* the battle afar off" (Job 39:25).

The act of smelling, or active scenting, consists in producing a miniature WIND from the object to the nostrils, in order that particles may be transferred to the sensitive membranes, and produce the appropriate sensation. It is so important that we should know the actual facts in building up our conception of the meaning of this word, that we will give all of the passages in which *ruch,* though primarily denoting WIND, is used of the

exercise of the soulish sensation of smell. It is associated with the nose. In the following transliterations, *ch* represents the German or Scotch sound, as in lo*ch*, and *i*, as in all languages except English, has the sound of long *e*, as in b*e*.

ruch, WIND, smell, ventilate

Ex.	30:38	whosoever shall make like unto that [perfume], to *smell* thereto, shall even be cut off from his people.
Gen.	8:21	and the Lord *smelled* a sweet savour [*rich*, smell]
	27:27	he *smelled* the smell [*rich*] of his raiment
Lev.	26:31	I will not *smell* the savour [smell]
Deut.	4:28	neither see, nor hear, nor eat, nor *smell*
1 Sa.	26:19	If the Lord have stirred thee up against me, *let him accept* [smell] an offering
Job	39:25	he *smelleth* the battle afar off
Psa.	115: 6	noses have they, but they *smell* not
Amos	5:21	I will not *smell* in your solemn assemblies

Precisely the same letters, but pointed by the Massorites to read *rahvach*, have the sense of "ventilate", or, figuratively, "in spirit," as follows:

1 Sa.	16:23	so Saul was *refreshed* [*inspirited*]
Job	32:20	that I may be *refreshed* [*inspirited*]
Jer.	22:14	wide house and *large* [margin, *throughaired*, or *ventilated*]

A corresponding noun (as noted in some of the examples already given) is *rich* (pronounced long *e*, Scotch *ch*). As it occurs about fifty times, we will not copy all the occurrences. It is the Hebrew word translated by "savour" in the Authorized Version, though it is occasionally rendered "smell". Very often it is a sweet *savour* in Leviticus and Numbers. In the Songs of Songs it is applied to the ordor of ointments, and spikenard, and vines, and mandrakes.

A study of these passages will reveal the common underlying thought of *air in motion*. This is far clearer, however, in the usage of *ruch* as a noun, which, though

usually translated "spirit", is also rendered, *air, blast, breath, cool, tempest* and *wind*. The last is its undoubted literal meaning in many passages. As this is its primary sense and is the natural phenomena to which God appeals to convey to us the idea of spirit, let us first of all assure ourselves that this is indeed true by reviewing the passages in which this sense occurs. The following are most of the texts in which *ruch* refers to actual *air in motion,* or WIND. The list is well worth reading. We give the familiar Authorized renderings. Practically all should be translated *wind*.

ruch, WIND, spirit

Gen.	3: 8	walking in the garden in the *cool* of the day
	8: 1	God made a *wind* to pass over
Ex.	10:13	the Lord brought an east *wind*
		the east *wind* brought the locusts
	19	a mighty strong west *wind*
	14:21	the sea to go back by a strong east *wind*
	15: 8	and with the *blast* of Thy nostrils
	10	Thou didst blow with The *wind*
Num.	11:31	and there went forth a *wind*
2 Sa.	22:11	he was seen on the wings of the *wind*
	16	at the blast of the *breath* of His nostrils
1 Ki.	18:45	heaven was black with clouds and *wind*
	19:11	and a great and strong *wind* rent the
		the Lord was not in the *wind*
		and after the *wind* an earthquake
2 Ki.	3: 7	ye shall not see *wind*
	19: 7	I will send a *blast* upon him
1 Chr.	9:24	In four *quarters* were the
	6:26	the speeches of one that is desperate (which are) as *wind*
	8: 2	and like a strong *wind*
	21:18	as stubble before the *wind*
	28:25	to make the weight for the *winds*
	30:15	they pursue my soul as the *wind*
	22	Thou liftest one up to the *wind*
	37:21	but the *wind* passeth
	41:16	that no *air* can come between them
Psa.	1: 4	like the chaff which the *wind* driveth away
	11: 6	and an horrible *tempest*
	18:10	he did fly on the wings of the *wind*
	15	the *breath* of Thy nostrils
	42	small as the dust before the *wind*
	35: 5	as chaff before the *wind*

	48: 7	the ships of Tarshish with an east *wind*
	55: 8	hasten my escape from the *windy* storm
	78:39	a *wind* that passeth away
	88:13	as the stubble before the *wind*
	103: 6	the *wind* passeth over it
	104: 3	walketh upon the wings of the *wind*
	107:35	raiseth the stormy *wind*
	135: 7	He bringeth the *wind* of His treasuries
	147:18	He causeth His *wind* to blow
	148: 8	stormy *wind* fulfilling His word
Prov.	11:29	He that troubleth his own house shall inherit the *wind*
	25:14	clouds and *wind* without rain
	23	the north *wind* driveth away rain
	27:16	Whosoever hideth her hideth the *wind*
	30: 4	Who hath gathered the *wind* in His fists
Ecc.	1: 6	the *wind* goeth toward the south
		the *wind* returneth again
	5:16	he that hath labored for the *wind*
	11: 4	he that observeth the *wind*
Isa.	7: 2	trees of the wood are moved by the *wind*
	17:13	as the chaff . . . before the *wind*
	26:18	we have brought forth *wind*
	27: 8	stayeth His rough *wind*
	32: 2	an hiding place from the *wind*
	41:16	and the *wind* shall carry them away
	29	their molten images are *wind*
	57:13	the *wind* shall carry them all away
Jer.	2:24	a wild ass . . . that snuffeth up the *wind*
	4:11	a dry *wind* of the high places
	12	a full *wind* from those places
	5:13	the prophets shall become *wind*
	10:13	bringeth forth the *wind* out of His treasuries
	13:24	by the *wind* of the wilderness
	14: 6	they snuffed up the *wind*
	18:17	I will scatter them as an east *wind*
	22:22	the *wind* shall eat up all thy pastors
	49:32	I will scatter into all *winds* them
	36	upon Elam will I bring the four *winds*
		will scatter them toward all those *winds*
	51: 1	I will raise up . . . a destroying *wind*
	16	bring for the *wind* out of His
	52:23	ninety and six pomegranates *on a side*
Lam.	4:20	the *breath* of our nostrils
Eze.	1: 4	a whirl*wind* came out of the north
	5: 2	thou shalt scatter in the *wind*
	10	will I scatter into all the *winds*
	12:14	I will scatter toward every *wind*
	13:11	and a stormy *wind* shall rend it
	13	I will even rend it with a stormy *wind*

	17:10	when the east *wind* toucheth it
	21	scattered toward all *winds*
	19:12	the east *wind* drieth up her fruit
	27:26	the east *wind* hath broken the
	42:16, 17, 18, 19, 20	*side*
Dan.	8: 8; 11:4	toward the four *winds* of heaven
Hos.	8: 7	they have sown the *wind*
	12: 1	Ephraim feedeth on *wind*
Jonah	1: 4	the Lord rent out a great *wind*
	4: 8	God prepared a vehement east *wind*
Zech.	2: 6	the four *winds* of the heaven
	5: 9	and the *wind* was in their wings

THE GREEK WORD FOR SPIRIT

We will leave the Hebrew word at this point in order to establish the fact that the Greek word for spirit has practically the same force, though slightly different in its derivation and more precise in its form. The word is *pneuma.* It enters into many English words, such as *pneumatic,* all of which have to do with air or spirit. The verb, *pneō,* signifies BLOW, and is usually spoken of the wind, as will be seen in the following list, which are all of its occurrences. The concordant renderings are given, as some distinctions are absent from other translations.

pneō, BLOW, breeze

Mt.	7:25, 27	And the rain descended, and the torrents came, and the winds *blow*
Lu.	12:55	whenever *it is blowing* from the south
Jn.	3: 8	The blast *is blowing* where it wills and you are hearing the sound of it
	6:18	The sea was roused by the *blowing* of a great wind
Ac.	27:40	hoisting the foresail to the *breeze*
Un.	7: 1	that the wind may not *be blowing* on the land, nor on the sea, nor on any tree

A glance over this list will show that the basic idea is almost identical with that of the Hebrew *ruch.* It refers to the *movement of the atmosphere.* Usually the wind is mentioned. But the usual word *wind* is not derived from this root in Greek. It is a special term *anemos.* Hence we have rendered BLOWING by *breeze* in Acts 27:40.

These occurrences are all literal, and should give us a vivid impression from which to form an idea of the operations of spirit. It is an invisible, intangible force, at times gentle, at other times of terrific power.

The noun derived from this verb, *pnoê,* occurs only twice, yet in both passages there is so close a connection between the material and spiritual that they will repay consideration.

pnoê, BLOWING, blast, breath

17:25 giving to all life and *breath* and all
Ac. 2: 2 There came out of heaven a blare even as a violent carrying *blast*

The blast which accompanied the manifestations of the spirit at Pentecost was the physical counterpart and symbol of the spiritual power which was present. It was a day of signs and sensational evidences to unseen realities. For our present purpose it is sufficient for us to note that "a violent carrying blast", a powerful and sustained current of air, was the apt emblem of the spirit's operations. Paul, at Athens, gives us a different picture. The intake of air is a necessity for physical life. The breath is the symbol of the spirit, just as the blood, which is the combination of the breath with the body, stands for the soul. Later on we will consider the close relation between the breath and spirit in mankind.

The word *pneuma,* which is translated *spirit* hundreds of times, comes from the same root as the words we have just considered. Hence the underlying thought is connected with BLOWING. But the special ending *-ma* denotes the *effect* produced. Hence we may translate it BLOW-*effect*. It seems to suggest the *energy* of the moving atmosphere. It is seldom used in a literal sense. Once, in Hebrews 1 : 7, we have the couplet,

> Who is making His messengers *blasts,*
> And His ministers a flame of fire.

As the corresponding member, "a flame of fire" is literal, we are forced to render *pneuma* likewise. Otherwise the parallelism is marred. In John 3:8 we read of the *sound* of *pneuma*. Hence it also is literal, for spirit cannot be heard.

DEFINITIONS OF SPIRIT

We may now venture to formulate a general definition of *spirit,* depending on our further investigations to verify, amplify and correct our understanding of it. We will follow the general definition by four secondary, and more specific explanations, each of which forms a division of the subject. These definitions are taken from the Lexicon of the CONCORDANT VERSION.

Spirit is the invisible, intangible power of action, life, and intelligence. It is an intelligent principle of action (Luke 9:55; 2 Cor. 12:18), as the spirit of meekness (1 Cor. 4:21), of prophecy (Un. 19:10), of faith (2 Cor. 4:13), of sonship (Rom. 8:15), of power and love and sanity (2 Tim. 1:7), of slavery (Rom. 8:15), of stupor (Rom. 11:8), and of the world (1 Cor. 2:12). It is used of the life principle common to animals (Ecc. 3:21), and mankind (Gen. 6:17). It is also applied to metaphysical beings (2 Chr. 18:20) without flesh or bones (Luke 24:39), which are usually unclean or evil (1 Tim. 4:1), as well as demons (Luke 4:33) and messengers (Un. 4:5).

Its highest use denotes the divine power as manifested in His invisible, intangible operations (John 4:24), the spirit of God, that holy spirit (Mat. 1:18; John 3:8; Acts 13:2) which comes on men for power (Acts 1:8), baptizes for cleansing (Acts 1:5) and unifying (1 Cor. 12:13), filling for utterance (Acts 2:4; Eph. 5:18), sealing for safety (Eph. 1:13), and homing (1 Cor. 3:16) for permanent fellowship.

IMPERSONAL SPIRITS

In studying such an abstruse metaphysical theme, it

will help us to segregate the usages of the word spirit, and group those of the same kind together. The first great distinction that suggests itself is that of *personal* and *impersonal*. Though spirit is usually used of intelligent beings, it also denotes the inward moving force, that which animates and controls action. The widest view of this is presented to us in the following contrast

1 Co. 2:12 Now we obtained, not the *spirit* of the world, but the *spirit* which is of God

We cannot well make the spirit of the world a personality. It is the *zeitgeist*, the trend of the times, the undercurrent which is carrying the world on its course. So also, there is a counter current, closely associated but not identified with the holy spirit, which is of God.

Other more specific instances in which the spirit is the impelling power, the actuating motive, will be of interest.

1 Jn. 4: 6 By this we are knowing the *spirit* of truth and the *spirit* of deception.
1 Pt. 4:14 the *spirit* of glory and power, and that of God has came to rest on you
Eph. 1:17 a *spirit* of wisdom and revelation
Ro. 8:15 you get the *spirit* of sonship
2 Co. 4:13 the same *spirit* of faith
Heb. 10:29 outrages the *spirit* of grace
1 Co. 4:21 in love as well as the *spirit* of meekness
Ga. 6: 1 in a *spirit* of meekness

In contrast with these are the following. The first has already been quoted.

1 Jn. 4: 6 the *spirit* of deception
2 Ti. 1: 7 God gives us, not a *spirit* of timidity
Ro. 11: 8 God gives them a *spirit* of stupor
15 you did not get slavery's *spirit* again, to fear
Lu. 13:11 a woman having a *spirit* of infirmity

Not only is the kosmos or world characterized by a special spirit, but the times of the eons are distinguished from the preceding and succeeding times by the "eonian

spirit''. It is associated with sin and redemption. Hence we have the notable expression,

Heb. 9:14 Who, through the eonian *spirit*, offers Himself

The term spirit is used to denote the true inward urge or motivating force, in contrast with outward appearance; the actual intent or meaning rather than the letter.

Ro. 2:29 But that which is hidden is the Jew, and circumcision is of heart, in *spirit*, not in letter
7: 6 slaving in newness of *spirit* and not in oldness of letter
Ga. 5:25 in *spirit* we may be observing the fundamentals
2 Co. 3: 6 a new covenant, not of the letter, but of the *spirit*
Eph. 4: 23 be rejuvenated in the *spirit* of your mind
Un. 19:10 the testimony of Jesus is the *spirit* of prophecy

Time or place is usually known to us by means of our bodily sensations. To receive impressions apart from the body just as if it were in another place or time, is indicated by *in spirit*.

Un. 1:10 I came to be, in *spirit*, in the Lord's day
4: 2 immediately I came to be in *spirit*
17: 3 And he carries me away, in *spirit*, into a wilderness
21:10 And he carries me away, in *spirit*, on a mountain

Much that exists is formal, and sometimes empty. Such was the ritual of divine worship given to Israel. God, being Spirit, desires its force rather than its form. He craves the invisible, intangible reality of which the outward is but the counterpart.

Jn. 4:23 true worshipers will be worshiping the Father in *spirit* and truth
Ph. 3: 3 we are the Circumcision, who are offering divine service to God in *spirit*
Eph. 2:22 built together for God's dwelling place, in *spirit*

That which has no physical basis or occasion, which is metaphysical, is associated with spirit.

Mt.	5: 3	happy, in *spirit*, are the poor
	22:43	How then is David, in *spirit*, calling Him Lord,
Ro.	15:30	through the love of the *spirit*
Co.	1: 8	make evident to us your love in *spirit*
Ga.	5:25	If we may be living in *spirit*
1 Pt.	4: 6	should be living according to God, in *spirit*
Eph.	6:18	be praying on every occasion, in *spirit*
1 Co.	14:16	if you should be blessing, in *spirit*
Eph.	5:18	be filled with *spirit*
Ga.	5:16	Be walking in *spirit*
	18	if you are led by *spirit*
1 Co.	14: 2	in *spirit* he is speaking secrets
Ga.	5: 5	We are awaiting, in *spirit*, the expectation of righteousness by faith
Eph.	3: 3	in *spirit*, the nations are to be joint enjoyers

Unity, in Israel, was attained by physical relationship. They had a common ancestry. Now, however, unity between the Lord and His own, and that between saints is based on the possession of a common spirit. They are energized by the same vital power which impels them in the same direction.

1 Co.	6:17	he who is joined to the Lord is one *spirit*
	12:13	in one *spirit* we all were baptized into one body, . . . and all were made to imbibe one *spirit*
Eph.	4: 4	one body and one *spirit*
	2:18	access, in one *spirit*, to the Father
2 Co.	12:18	walk we not in the same *spirit?*
Ph.	1:27	standing firm in one *spirit*, one soul

In many cases it seems impossible to draw a distinct line between spirit "personal" and "impersonal". Indeed, this distinction is forced upon us by the philosophy of men rather than the Word of God. It is often very difficult to decide. For example, in connection with the human spirit, we will give a list in which flesh and spirit are contrasted. Perhaps these passages should be listed as "impersonal". The human spirit is certainly "personal" in the accepted sense, yet, if we do so, the contrast demands that we make the flesh "personal" also. Some, who insist on the personality of the human spirit, do not care to extent it to the flesh. It is the flesh *of* a person. And it is the spirit *of* a person. The "per-

sonality" consists in their intimate relationship to a person, not in a distinct personality of their own. The following study will consider the realtionship of the spirit to the human beings who possess them.

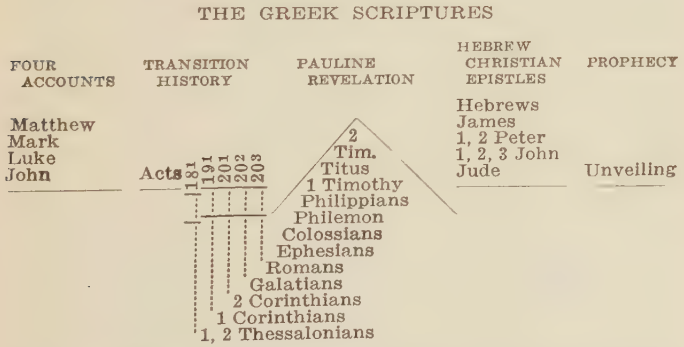
A. E. K.

NOTES ON ROMANS

THE justification of the publication of these notes, if any be needed, is found in a frequently expressed need of guidance for Bible class study.

Romans, "the profoundest book extant," is chosen because of the greatness of its theme. It should be studied first, because it stands by right at the forefront of our epistles. Its teaching underlies and is pre-supposed in all of them. Its chief value is that it reveals God and His salvation. God's gospel is presented here is such full, orderly, and systematic way as is not found in any other book.

The relation of Romans to the other Scriptures may be seen in the following graph:



The grouping of the books of the "New Testament" is that found in Greek MSS. and followed in the majority

of versions. The arrangement of the books is also a good representation of the order of the unfolding of God's plan in history and prophecy. Paul wrote thirteen of the twenty-seven books. All his writings are epistles, and were written long after his severance to his special ministry (Acts 13:2). Six them were written during the period covered by the Acts.

Acts, together with the internal evidence of these earlier epistles, furnishes material for a true higher criticism of Romans. It commences in Jerusalem, tracing the history of Israel's apostasy, the call, separation, ministry, and progress of Paul till he reaches Rome, the center of the civilized world, and then it concludes. God's purpose in the writing of Acts was achieved, namely, to bridge the gulf between the "gospels" recording Christ's ministry to Israel and Paul's epistles addressed to the nations. Israel's deepening apostasy is seen to be the occasion of the progressive revelation of the Pauline epistles.

The dates of the epistles are not as imporant as their relation to each other and to the history in Acts. First and Second Thessalonians were written from Corinth (Acts 18:1) in A. D. 54. First Corinthians from Ephesus, in the spring of 57, after Acts 19:1; Second Corinthians from Macedonia, in the autumn of 57, after Paul leaves Ephesus, where the synagogue witness had ended (Acts 19:9; 20:1); Galatians, from Corinth a few months later, and Romans, in the spring of 58, before Paul left Corinth by way of Macedonia (Acts 20:3) on his last journey to Jerusalem. Timothy was with Paul when he wrote Romans (16:21), having preceded him to Corinth, and he started with him on his way to Jerusalem (Acts 20:4). Paul's object in going through Macedonia and Achaia was to bear certain contributions of theirs to the poor saints at Jerusalem (Rom. 15:25-28). These internal evidences place Romans in true relation to the history of Acts. Chapters 9 to 11 of

Romans are to be read in the light of the events recorded in Acts. These chapters are not incidental nor parenthetic, they are integral and essential portions of the epistle, without which the secret of the gospel could not be understood for its revelation of the riches of the world was contingent upon Israel's offense (11:12).

Along with the gospel the nations received the other scriptures. Paul quotes scriptures from Genesis to Malachi eighty-four times, eighty-two of which are from the Septuagint, or Greek version, possibly because it was more accessible to gentiles. Thus the oracles of God were entrusted to the wild olive branches.

Suggestions as to methods of study may be found acceptable. (1) Frequently read the whole epistle through at one reading, if possible. It is a unity. (2) Later, study everything microscopically. Such volume and rapidity of thought and conciseness of expression call for careful attention and meditation. Microscopic study of words and phrases is necessary, but it is good only on condition that one does not forget the more obvious features and the great pivotal statements. (3) The contextual method is always imperative, especially in a closely reasoned presentation like Romans. "A text taken out of its context is a pretext." Review frequently. Every careful re-reading will be repaid. In Bible study it is not well to forget the things that are behind. (4) Be simple and literal as possible. Scripture is a revelation, not a puzzle or a cryptogram inviting the exercise of ingenuity. One may be too clever but not too simple to hear God's voice. Avoid "spiritualizing". God's figures of speech are subject to rule and are always consistent. (5) Approach God's Word prayerfully, reverently and humbly. We are to be taught of God or not at all. "That I may know Him" must be our aim. Merely technical knowledge of the Bible is deadening and perilous. Some of those very familiar with the Hebrew original did not know the Lord. The gospel is

addressed to our hearts and consciences. (6) Always carefully read references to Scripture. The text is more luminous than any man's comment. Scripture rightly partitioned is the best commentary on Scripture.

The Address—Chapter 1:1-7

1. *Paul.* Best loved by us of all inspired writers, because he is the pattern of God's overwhelming grace. "Saul who is also Paul" may have borne both names from his birth. It was customary for Jews of the dispersion to give children both a Hebrew and a gentile name. The name Saul was used till his separated ministry began, then Paul, the Greek name, was adopted as more suitable and significant. "Paul" means pause, or interval. Paul's conversion is one of the greatest evidences of the truth he revealed. He was not pre-disposed to believe Jesus Christ. He had been guilty of the sin of Acts 3:23. The fact that such a man as Paul, once the violent enemy of Jesus Christ, should now address us in the name of Jesus Christ demands explanation and carries conviction. His explanation is, "I have seen the Lord." Evidently he distinguished the sight of Jesus Christ on the road to Damascus from the visions and revelations of later days.

A slave of Christ Jesus. Saul, the proud Pharisee, has become a model of humility. Loyal love enslaves him to his rightful Lord. "Slave" contains the ideas of property, servitude, and dependence. His sacred bondage in relation to such a Lord is free from the degrading associations of all other slavery. He is one under authority, yet he is clothed with the authority of an apostle. Only a true slave can be an authoritative preacher. Hebrew prophets were slaves of Jehovah (Amos 3:7; Jer. 7:25). Paul, claiming the highest authority, substitutes without explanation, the name Christ Jesus for Jehovah.

A called apostle. He approaches Rome with the dig-

nity befitting a slave of Christ who is also a commissioner, and occupies us with Him Whom he represents. The calling is always from God, always effectual, constituting the called an apostle, or a saint (verse 7). Our hearts and consciences recognize that he speaks as one having authority.

Severed for God's evangel. Severed first in the divine purpose (Gal. 1:15), and then historically at the bidding of the holy spirit by the church at Antioch (Acts 13:2). "Slave," "called," "severed" emphasize the fact that Paul is not an inaugurator, but an instrument in God's hands. The evangel is "good news, not good advice". God's evangel comes from Him, engaging all His power, His grace, His righteousness, for our salvation.

2. *Promised before in Holy Scripture.* The gospel is found in promise and prophecy. Paul appeals eighty-four times to the prophets for corroboration of his teaching. There is unity as well as diversity in Scripture, but no lack of harmony. This verse gives a group of facts about the Scriptures. The prophets are men through whom God spoke and made promises to other men. They are "His" spokesmen. The promises stand written "in the Scriptures", which contain the words of God's prophets. These are "holy" as separated from all others. "The evangel promised before" (Gen. 12:2, 3; Gal. 3:8) and "the secret hushed in times eonian, yet manifested now" are the two themes of the epistle. It is to Romans we must turn when the gospel is referred to in later epistles. Philippians refers to the gospel nine times, Ephesians speaks of "the mystery of the gospel", but neither proclaims it. "My gospel" is before us in chapters 1 to 4. In chapters 5, 6, and 8, where "the secret of the gospel" is unfolded, no quotation from the Hebrew Scriptures is found.

3-4. *Concerning His Son.* If all that concerns His Son were stricken out of Romans it would be like a sentence

without a subject. The following statement has enough truth in it to justify its quotation, "In the gospels Christ speaks concerning the Father: in the epistles the Father speaks concerning His Son." Thus the cry "Back to Jesus" would lead us away from God's highest revelation of His Son. It is remarkable that a salutation should contain such weighty teaching as to the person of Christ. First, there is a reference to "His Son". Then follows a double statement concerning Him: (a) He is the Seed of David according to the flesh. (b) He is Son of God according to a spirit of holiness and powerfully designated to be such by a resurrection of the dead, and, finally, there is an identifying explanation that He is Jesus Christ our Lord. This statement is not without its difficulties, but the simplest explanation will be the best. "Came of the seed." Not "*made*", as in the Authorized Version. The verb indicates transition from one state of existence to another, a becoming, not a beginning. As Seed of David, He was a Son of Man, kingly, the Son and Heir of Israel's great King. He was the Child of Prophecy (Luke 1:32, 33). Davidic descent was a condition of messiahship (compare 2 Tim. 2:8, Paul's last epistle). The otherwise unnecessary words "according to the flesh" are added to limit His relation to David to one according to flesh only (compare 9:5), and they refer to the antithesis, "according to spirit".

"According to the flesh" and "according to a spirit of holiness" are statements so strictly parallel that the second "according to" as well as the first must refer to what is a constituent part of His being. They are opposed to each other as are flesh and spirit in one personality, "flesh" showing His relationship to David and "spirit" His relationship to God. There is that in His being which is derived from man and that which is derived from God. Again, according to the flesh He belonged to the fathers, and according to the spirit He was Son of God, and so is a universal Saviour and Lord.

He is thus the one mediating Person in Whom God and man find a meeting place. Not a Mediator *between* God and man, but "of God and of man". In order to mediation there must be two parties, each of whom is represented in the one who is the mediator. Where there is only one party there can be no mediator (Gal. 3:20). When one takes for a characteristic name the title "Son of Mankind" as Christ did, the implication is that there is something strange in being that, when He was also Son of God. "Spirit of holiness" is a peculiar phrase found only here. It is evidently chosen in distinction from "holy spirit". His unique holiness, as well as resurrection of the dead, powerfully marked Him off from all others as Son of God. "With power" is used adverbially with "designated", literally, horizoned. He did not *become* the Son of God. He was powerfully so *designated.* He was emptied of all else, but His spirit of holiness was sufficient to mark Him off as the Son of God. All others need to be cleansed from every pollution of flesh and spirit (2 Cor. 7:1). His was a spirit of holiness. He *partook* with the children of "blood and flesh" but He did not partake of our spirit (Heb. 2:14).

"*By resurrection of dead* [*persons*]" is a remarkable and difficult expression. "Dead" is plural where we should expect it to be singular. There are three views: (1) That Christ proved His sonship by raising others. In His own resurrection He was passive, God was the Actor. Others raised the dead, but they could not say, "I am the Resurrection," "I will raise him up at the last day". (2) That it is His own personal resurrection regarded as a pledge and essentially accomplishing the resurrection of all. "Resurrection of the dead through a man also" (1 Cor. 15:21). His resurrection comprehends the resurrection of all. This is difficult. But the fact is that His resurrection brought to His disciples an unwavering conviction that He is the Son of God, which His raising of others did not produce. Said Talleyrand

to the inventor of a benevolent and rational religion. "If you want adherents, I recommend you to get yourself crucified and rise again." Resurrection is the decisive proof that He is the Son of God. (3) Resurrection of all is rooted in His divine sonship and is the issue of the energy of the spirit of holiness. Death could not hold one such as He. "He could not be held by it" (Acts 2:24). His resurrection was not single but involves the race.

"Jesus Christ our Lord," identifies Him Who is the Son of God and Seed of David. "Jesus" is the Greek form of Joshua, and is the name given to Mary's Son at His birth. "Christ," the official title, soon came to be used as a personal name. "Lord" is often used in the Greek Scriptures as equivalent to Jehovah. His lordship brings us under a blessed mastery, thus abolishing in our lives the anarchy of sin.

5. *We obtained grace and apostleship.* The plural "we" does not include the other apostles. It is common to use the plural in all formal documents. Christ is the Agent through Whom Paul received apostolic grace. Grace entrusted him with and capacitated him for apostleship. By grace, and as grace, he carries the evangel of grace. *For the obedience of faith* (16:26). Faith is not a body of doctrine claiming acceptance (as Acts 6:7); it is faith in its aspect of subjection to the righteousness of God (10:3). It is voluntary submission to God's revealed way of salvation. Faith is a ceasing of self effort, a trustful sinking down on God in happy release from legal obedience. "Venture on Him, venture wholly; let no other trust intrude" describes the activity of faith. *Among all the nations.* Thus the Romans were within his special province. Israel's defeat is the riches of the nations (11:12; Gal. 2:8). *For His name's sake,* is parallel to and explains "the obedience of faith". His "name" sums up all that He is revealed to be. The "name" is used for the Person as made *known.* The

evangel is preached for the spread of His name that it may be above every name. The obedience of faith even now acclaims Jesus Christ as Lord, to the glory of God, the Father.

6. The readers are not saluted as a church, as in the five earlier epistles, yet they are viewed as a community and described as: (1) *Jesus Christ's called ones,* belonging to Him; (2) *beloved by God,* and having their faith rooted in the knowledge of His love; (3) *called saints,* and thus separated to God from all other uses. God confers the name and the power by which sainthood shall be realized in the life. The opposite of holiness is self as the opposite of righteousness is wrong doing. The contrast is mine or God's. A life that is God-centered is holy: one that is self-centered is unholy and sinful. Holiness is not purity. Purity is the negative side of holiness. The truly holy will be pure. There is an objective and subjective holiness. One is ours by calling, the other is inwrought by the impartation of the new life in Christ.

7. The common Greek salutation "grace" and the common Hebrew salutation "peace", often used with a polite insincerity, are here freighted with all the values of the gospel, which saves words as well as men from common uses. Grace and peace are related as cause and effect. This is not an "apostolic blessing". God is the Source and Giver, as the Lord is the Imparter of His own grace and peace.

In one sentence Paul has bridged the distance between himself and the strangers in Rome. This salutation is burdened with weighty teaching concerning the commission, authority, and equipment of the writer, a full set of facts as to the status of believers, a set of ideas about the authority of Scripture, and a clear assertion as to the relation of Christ to man, to God, to the saints. Romans is written for the instruction of those who are believers already: the saints need the gospel.

QUESTIONS

What is the theme? (1: 16, 17) When and where was Romans written? How often in this epistle do the words "repentance", "forgiveness," "kingdom," and "church" occur? When was Saul called Paul? Was it a significant change? Was the occasion one of blessing or cursing? What does "slave" express? (1 Cor. 19:19, 20) Is slavery voluntary, also? (6: 16, 18, 19) Has God ever asked less than our entire devotion? Would it be kind of Him to ask half? Can we serve God and ——? Is half-hearted service pleasant to receive? or to give?

What constitutes apostleship? Did Paul include himself among the twelve, or "all the apostles"? (1 Cor. 15: 5-8) Was Paul qualified for a place with the twelve? (Acts 1: 21, 22) Was he a witness of the resurrection? Was he ever compelled to assert and defend his apostleship? (Gal. 1:1; 1 Cor. 9:1, 2) Did Christ give any apostles after His ascension? (Eph. 4:8, 11) Did he merit the honor? (1 Cor. 15:9; Eph. 3:8) From and to what was Paul severed? Does Paul support his statements by quoting the Hebrew Scriptures? Does he ever quote Scripture in proof of a secret he reveals? How much of his teachings are concerning God's Son? Did Jesus "become" the Son of God? When and how is His Sonship attested? (Mat. 3:17; 16:16; 17:5; Acts 13:33; John 1:18; 3:16) What sort of a relationship does He sustain to David? and to God? Can assent to a creed be called faith? What does the word "name" mean? and "in the name"? Do God-given names describe? Is "saint" a word that truly describes you? What is holiness? Why is the gospel sent to saints? What are saints exhorted to in 2 Corinthians 7:1? Is obedience possible to those who have not drunk in the fact of God's love? Since God loves the world of men, does He specially love His saints? (John 14:23) In what non-scriptural religion is the love of God to sinners taught? If men discard Scripture, where is their authority for stating that God is Love? What is grace? What are the contrasts to grace in 4:4; 6:14; 11:6? What agrees with grace in 4:16? Can peace dwell where grace is not enjoyed?

PAUL'S ASSOCIATION WITH THE TWELVE

In the second part of the eleventh division of the Structure of the Acts (C^{11}: 15:36—17:4) we have Paul's ministry in association with the twelve, and the delivery of the decrees. This may be displayed as follows:

191^1:	15:36—16:5.	Old fields *re-visited.*
192:	16:6-8.	New fields forbidden.
191^2:	16:9—17:4.	New fields *visited.*

Section 191^1 of the above structure (15:36—16:5) may be expanded as follows:

193^1:	15:36-40.	Dissension leads to division of fields. Helpers selected.
194^1:	15:41.	Ecclesias established in the faith.
193^2:	16:1-3.	Timothy selected as a helper and circumcised.
194^2:	16:4-5.	Decrees delivered. Ecclesias established in the faith.

The record of the dissension which inaugurated Paul and Barnabas' ministry in association with the twelve reads as follows (15:36-40): "Now, after some days, Paul said to Barnabas, 'By all means, turning back, we should be visiting the brethren in every city in which we announce the word of the Lord, how they are faring'. Now Barnabas intended to take along with them John, also, who is called Mark. Yet Paul counted him unworthy to take along—the one withdrawing from them from Pamphylia, and not coming with them to the work. Now they became so incensed as to recoil from one another. And Barnabas, taking Mark along, sails off

to Cyprus. Now Paul, singling out Silas, came away, being given over to the grace of the Lord by the brethren."

Paul proposes to Barnabas that they re-visit all the cities to which they had proclaimed the evangel on their first missionary journey, so that they might see "how they are faring". Here we have the same tender solicitude for the saints which Paul expresses afterwards to the Thessalonians, telling them that night and day he is beseeching exceedingly to see their face and to readjust the deficiencies of their faith (1 Thes. 3:10).

But now comes dissension between these two fellow-laborers for God! They had spoken truly when they told the Lystrans that "we, too, are human beings of like emotions as you" (Acts 14:15). Barnabas had but recently been publicly rebuked by Paul, together with Peter and other Jewish saints, because he had severed his fellowship with the gentile saints of Antioch, for fear of the Judaizers who had come from James (Gal. 2:11-21). Now, probably still smarting from this rebuke, he makes known his intention to take along John Mark, his cousin, on this second missionary tour. Paul refuses to do so because of John Mark's defection at Pamphylia. It was no light dissension; "they became so incensed as to recoil from one another". Both probably thought they were right in their position, but both failed to put away anger (Col. 3:8), and neither had yet attained to that love, which is the tie of maturity (Col. 3:14). Both failed to "let the peace of Christ" arbitrate in their hearts (Col. 3:15). How often the saints are severed from one another through dissension because of failure to see eye to eye on questions of doctrine, deportment, or service! Where men like Paul and Barnabas *sinned* (Eph. 4:26), it behooves us to heed the injunction to walk worthily of the calling with which we were called, with all humility and meekness, with patience, bearing with one another in love, being diligent to keep the unity

of the spirit with the tie of peace (Eph. 4:1-3). But evidently, in the end, an amicable settlement was made; the field was divided. "And Barnabas, taking Mark along, sails off to Cyprus." Paul, taking Silas, chooses the continental portion of their first missionary journey. Thus this contention culminated, like Paul's Roman imprisonment, "for the progress of the evangel," for the vast field was now divided, and there were four workers instead of two (Phil. 1:12). Truly, "all is out of Him and through Him and for Him!" (Rom. 11:36). Mark afterwards was a fellow-worker of Paul's for the kingdom of God (Col. 4:11), but he never became associated with Paul in his final ministry. Mark was not severed to the evangel of God with Paul and Barnabas (Acts 13:2). He forsook the apostles at Perga of Pamphylia. At the very next place, Antioch of Pisidia, the evangel of God, justification by faith, is presented for the first time (Acts 13:39). This clearly was not accidental, but was "of God". Now again, Paul's refusal to to take him is "of God", for Paul's ministry was tending to the place where all claims of supremacy, based upon the flesh, were to be denied, for if Christ died for all, then all died, and the flesh has no place (2 Cor. 5:14, 16, 17). Hence Barnabas' preference, according to flesh, for his cousin Mark, is overruled. Barnabas, the Levite, is replaced by Silas, the Jew, and he in turn is replaced by Timothy, whose father is a Greek, the gentile Titus, and other gentile co-workers, thus revealing the tendency from the fleshly to the spiritual which obtains in the Secret Economy, in which we "are offering divine service to God in spirit, and are glorying in Christ Jesus, and have no confidence in flesh" (Phil. 5:3).

To replace Barnabas, Paul chose Silas, one of the Jerusalem counsel commissioners (see Acts 15:22-29), to accompany him in the delivery of the Jerusalem decrees to the gentile ecclesias. We read that Paul and Silas were "given over to the grace of the Lord by the

brethren''. We do not read that this was done to Barnabas and Mark. Why? May it not be because Paul had contended for the numerically predominant gentiles of the Antioch ecclesia, while Barnabas had played the hypocrite with Peter and the rest of the Jews because of fear of the Circumcisionists from James? (Gal. 2: 11-21).

First Paul re-visited the ecclesias of Syria and Cilicia. ''Now he came through Syria and Cilicia, establishing the ecclesias'' (Acts 15:41).

Then (Section 193[2], Acts 16:1-3) we read of the selection of Timothy as a helper. Now Timothy was evidently one of those who heard and believed Paul's testimony when he first visited these regions, for Paul speaks of him as his ''genuine child in faith'', as ''child Timothy'', and as ''a child beloved'' (1 Tim. 1:2, 18; 2 Tim. 1:2). This youthful convert took a very important place in Paul's separated ministry, and is joined with Paul in the opening salutation of six of his epistles. all in harmony with the significance of his name, which means honored or valued by God. Truly he was greatly honored by the God Who called him to be a co-worker with Paul in the proclamation of celestial grace and glory to the gentiles, as well as to a select remnant of Israel! This young man, who was so signally used for the furtherance of Paul's independent or special ministry for the nations, had been early and well prepared for this service, for his ''unfeigned faith'' had first made its home in his grandmother Lois, and in his mother Eunice (2 Tim. 1:5), and from a babe they had taught him, and caused him to become thoroughly acquainted with the Sacred Scriptures (2 Tim. 3:15). Paul now selects Timothy to be his co-worker.

While Timothy's mother was a Jewess, his father was a Greek, and the Jews in the regions round about Derbe and Lystra were all aware of this fact, and they also knew that he was uncircumcised. Now Paul does a strange

thing! He takes Timothy and circumcises him because of the Jews! Is this the same Paul who contended so strenuously against the circumcisionists in Antioch? the same Paul who refused to circumcise Titus, the Greek? the same Paul who fought against circumcision for the nations before the Jerusalem council, and forced from them the verdict that circumcision was not necessary to salvation? the same Paul who, in the Galatian epistle, shows that circumcision is not in harmony with his evangel, and that to those who "should be circumcising, Christ will be of no benefit", because they are thus made debtors to do the whole law, and "fall out of grace"? (Gal. 5:2-4).

Yes, it is the same Paul. Why then this seemingly changed attitude toward circumcision? Circumcision implied an effort of the flesh to be justified by law (Gal. 5:4). But "by works of law shall no flesh be justified" (Gal. 2:16). Therefore, *circumcision is not a part of the evangel with which Paul was commissioned.* For this evangel proclaims justification by faith apart from the works of law (see Gal. 2:16; Rom. 3:28, etc.). *But neither did the evangel to which Paul was severed* (Acts 13:2; Rom. 1:1) *include water baptism.* See 1 Corinthians 1:17: "For Christ does not commission me to baptize." Nor did it include the vow of the Nazarite, which was a part of the Mosaic administration. Nor the ceremonial purification, together with those that had taken vows, and bearing the expenses of such ceremonial purification. Yet Paul did both of these things (see Acts 18:18; 21:23, 24), as well as circumcise Timothy, and baptize some in water (see 1 Cor. 1:14-16). We find, as we read the Acts of the Apostles, that there was a time in his ministry of which he spoke as follows: "For being free of all, I enslave myself to all, that I should be gaining more. And I became to the Jew as a Jew, that I should be gaining Jews; to those under law as under law (not being myself under law), that I should be gaining

those under law; to those without law as without law (not being without God's law, but legally Christ's), that I should be gaining those without law. I became as weak to the weak, that I should be gaining the weak. To all I have become all, that I should undoubtedly be saving some. Now I am doing all because of the evangel, that I may become a joint participant of it" (1 Cor. 9:19-23).

This passage explains these acts, in which Paul seemingly contradicts the plain teachings of the epistles that he wrote. But when did he pursue this course? In Acts 13:2, Paul and Barnabas were severed from the twelve and from the kingdom believers for a separate and distinct ministry and evangel. In the balance of the thirteenth and the fourteenth chapters of Acts we have a record of this separate and distinct ministry. We find no circumcision, water baptism, vows, or anything else that is connected with the law, for these things had no place in this evangel for the nations, to which they were severed. In Acts 15 the Judaizers from Judea proclaim circumcision in Antioch, and Paul and Barnabas not only refute this teaching, but carry the question before the council of apostles and elders at Jerusalem. The decision of the Jerusalem council is against circumcision for the nations, but certain decrees ("to be abstaining from idol sacrifices, and blood, and what is strangled, and prostitution," Acts 15:29) are laid uupon the believers from among the nations. In Acts 19:21 we read the significant expression, "Now, as these things were *fulfilled.*" What fulfilled? The proclaiming of the Lord Jesus, in association with the twelve, as Israel's Messiah, according to the flesh. Paul had proclaimed this evangel of Christ from Jerusalem and around as far as Illyricum. Now this evangel of Christ was *completed* (see Rom. 15:19). This ministry was *fulfilled.* It is bounded on one side by the Jerusalem council; on the other by Acts 19:21. During this interval Paul carried on a ministry in association with the twelve, which included the

agreement that the twelve were to be for the Circumcision, whil Paul and Barnabas were to be for the nations (see Gal. 2:6-10). During this era he proclaimed to the Jewish dispersion among the nations, in their synagogues, the evangel of the kingdom, in association with the twelve, while he proclaimed, outside the synagogues, to Jew and gentile alike, the evangel of God, including justification by faith, to which he had been severed. During this period he became to the Jew as a Jew, and to those under the law as under the law. During this period, in association with the twelve, water baptism, circumcision, Nazarite vowes, ceremonial purification, and other legal requirements of the law, all of which had to do with the flesh, were permissible, for the Lord Jesus was still being proclaimed by Paul as Israel's Messiah according to the flesh. "But after these things were fulfilled," his ministry in association with the twelve ended (Acts 19:21). Paul, from Macedonia and Greece, writes the epistles of 2 Corinthians and Romans (Acts 20:1, 2), revealing the secret of the evangel—the conciliation (Rom. 5:12-21; 2 Cor. 5:14-21). This secret reveals that, as Christ died for the sake of *all, all died.* Hence here we have the end of all privilege and pretension based upon the flesh. Paul can no longer recognize any man after the flesh, nor know or proclaim Christ after the flesh (2 Cor. 5:16). The secret of the evangel, the conciliation, erases the distinctions between the Circumcision and the Uncircumcision, for these were based on flesh, and now the flesh has no place. Therefore, from Acts 19:21, it was no longer permissible for Paul to become as a Jew to the Jew, or as under the law to those under the law. From Acts 19:21 he could no longer participate in water baptism, circumcision, Nazarite vows, ceremonial purifications, or in anything that pertained to the law, or in anything that seemed to give the flesh a place, or acknowledged fleshly privilege or pretensions.

Hence, after this, when Paul attempted to again associate himself with the twelve, and with the law, by following James' suggestion to purify himself together with the four men who had taken a vow, and bear their expenses, God interfered. The tumult and riot against Paul was aroused *as the seven days of purification were about to be concluded* (see Acts 21:23-36). God would not permit Paul, at James' request, to go contrary to His latest revelation of grace, which based all standing and privilege upon spirit, and gave the flesh no place.

To recapitulate; only during Paul's ministry in association with the twelve (during the interval between the Jerusalem council and Acts 19:21), was it permissible for Paul to be to the Jew as a Jew, and as under the law to those under the law. During his severed ministry (as recorded in Acts 13 and 14) and after Acts 19:21, everything that had to do with the flesh, which includes not only the law and all its legal requirements, such as circumcision, but water-baptism as well, *had no place.* These things were not a part of the ministry and evangel for the nations to which he was severed. Hence when we apply to our ministry Paul's policy of becoming all to all so that we may save some (1 Cor. 9:22) we should modify it by the later revelation of the conciliation. Some of these things we may continue to do in order to save some. But we cannot be to those under the law as under the law, we must not give flesh a place by carnal ordinances, or do anything which would even seem to acknowledge a standing based upon the flesh.

But the objection might be raised, if these things were not a part of the ministry and evangel to which Paul was severed in Acts 13:2, what right did he have to participate in these things even during the period in which he worked in association with the twelve? The answer to this question is that Paul's severed ministry and evangel were not the only ministry and evangel which were committed to him by our glorified Lord,

when He smote him down on the Damascus road. Paul was to bear His name "before the nations as well as kings, *besides the sons of Israel*" (Acts 9:16). Again we read that Paul was to be a witness *to all mankind* of what he had seen and heard (Acts 22:15). This would include the earthly kingdom believers, as well as those who were destined for celestial glory; those under law, as well as those without law. In association with the twelve he proclaimed the kingdom evangel to "*the sons of Israel*", for this was also a commission that he had received on the Damascus road. Until Acts 19:21 (when that ministry was ended by a later revelation), it was permissible for Paul to do the things that were in accord with this kingdom ministry. In the Pauline ecclesias, the circumcision of Timothy and the baptism of some in water, were but transitional accomodations to the prejudices of the kingdom people, during the era when these ecclesias were still considered a part of the earthly kingdom. As Paul's kingdom ministry was carried on in the synagogues, an uncircumcised Timothy (seeing that his mother was a Jewess) would have been a great cause of stumbling to the Jews, and a serious hindrance to an effective continuance of this part of his testimony.

In Section 194[2] (Acts 16:4-5) the decrees are delivered and the ecclesias established in the faith. The Jerusalem council, in issuing these decrees, claimed the religious and political supremacy which belongs to Israel when the kingdom is established. The Pauline ecclesias were supposedly a part of this earthly kingdom at that time. The acceptance of these decrees acknowledged this supremacy. Israel forfeited the religious part of this supremacy over the Pauline ecclesias when the conciliation was revealed. While Paul was in Macedonia and Greece (Acts 20:1, 2) he wrote the epistles which set aside the distinctions between the Circumcision and the Uncircumcision, upon which religious supremacy was based. They forfeited their political supremacy later,

when Paul pronounced judicial blindness upon the nation at Rome, and the kingdom was set aside (Acts 28:25-28).

Then in Acts 16:6-8 (Section 192) we read, "Now they passed through Phrygia and the Galatian province, being forbidden by the holy spirit to speak the word in the province of Asia. Yet, coming about Mysia, they tried to go into Bithynia, and the spirit of Jesus does not let them. Yet they, passing by Mysia, descended into Troas."

Paul's important ministry in Galatia, and his illness there, is practically ignored in this kingdom treatise, because it was so completely out of harmony with the theme of the Acts. Paul's desire to speak the word in the province of Asia is forbidden by the holy spirit; the same thing occurred when he tried to go into Bithynia. Why did the spirit forbid Paul to enter these new fields? Because the right time for his testimony there had not arrived. Afterwards some of his greatest work was done in the province of Asia, but *now* the spirit forbade him an entrance. God our Saviour, "wills *all mankind to be saved and to come to a realization of the truth.* For there is *one* God; and *one* Mediator, also, between God and mankind, a Man, Christ Jesus, *Who is giving Himself a correspondent Ransom for all, the testimony in its own eras*" (1 Tim. 2:4-6). This scripture explains the reason for the spirit's prohibition. While God wills all mankind to be saved, the testimony has its own eras. The time for the testimony to these people had not yet arrived when Paul desired to proclaim the word to them. Oftentimes in our ministry we forget that God alone can decide the time and place for testimony. We try to arrange these matters for ourselves, and dismal failure is the result. Let us not run before God in our service, but let us wait always for His guidance. Then our testimony will be given in the right place and at the right time.

H. W. Martin

Chapter VII

CHURCH, BRIDE, AND BODY

I shall be building My *ecclesia* [church] (Mat. 16:18).
He Who has the *bride* is the Bridegroom (John 3:29).
And He is the Head of the *body* (Col. 1:18).

One of the greatest needs in Scripture study among the saints of God today is to distinguish the things that differ. And, in our study of the subject under consideration, we desire to go to the limits of fidelity to the Sacred Original, insisting on a "pattern of sound words", distinguishing the things that differ and "correctly partitioning" them. In no other way can we really hope to have the truth by which we may come to a correct understanding of the Mind of Inspiration.

Our subject calls attention to three scriptural terms, namely: "Church," "Bride," and "Body". We have chosen three phrases from the Word of truth in which the terms are used, *not* to consider the phrases themselves, but simply the words of our subject which they embody. Yet, I might point out in passing, that, to the majority of God's saints, these words are regarded as synonyms—meaning one and the same thing. But I insist that this is far from being the truth. This idea has led, and is leading, all who hold it into confusion and loss, and we desire, if possible, to clarify the matter by pointing out the true significance of each of the terms according to their usage by Inspiration. We shall consider them in the order named.

THE "CHURCH"

"I shall be building My ecclesia." Be it remembered

that we are not quoting these words of our Lord for the purpose of dealing with the significance of the statement itself. We have chosen the phrase because in it we have the first occurrence in the sacred Scriptures of the word "church", and it is almost universally regarded as the prophecy concerning *the* church, as if there was only *one* church spoken of in the Scriptures. And we might add further, that expositors, with this thought in mind, have turned the Scriptures into a "puzzle-picture". Regardless of what portion of the Scritpures we read, the one object seems to be: Find the church! As an example of this, I relate an incident that came under my observation some two years since. It was my privilege to attend a large camp meeting one Sunday afternoon. A noted preacher of the denomination was to give the sermon. The tabernacle was filled, with several hundred outside, sitting on the grass. I got up as close as possible, desiring to hear all he said. He came out and announced for his subject: "The March of the Church down the Centuries," quoting his text from Exodus 12:37, "And the children of Israel journeyed from Rameses to Succoth"! For something like an hour and a half he gave forth what he termed the history of the "church", past, present, and future, from the time that Israel began their exodus from Egypt until all the redeemed were in heaven, walking the golden streets of the New Jerusalem! As we left, on all sides were the elated comments: "He certainly is a wonderful preacher!" "Wasn't that a wonderful sermon?" "That is the best sermon I ever heard in my life". Aparently few, if any, realized that he began with an unscriptural premise, then twisted and rended the Scriptures throughout the sermon to make them fit his traditional ideas of the church and heaven! In other words, he propagated error, and it was received with much praise!

What is the cause for all this? I trust I will not be accused of passing harsh judgment, but my observation

can be summed up in one word: *selfishness.* "We" belong to the church, therefore all we read in the Bible belongs to "us"! Such an attitude has degenerated into a state of pillaging—open robbery—of the "covenants", "legislation" and "promises" of others, with not the slightest compunction of conscience! The Scriptures no longer mean what the Holy Spirit intended, but the "Bible" has become a fiddle on which we can play any old tune we desire! The sons of Israel coming out of Egypt is *the* church! Israel in the land is *the* church! John the baptist preached to *the* church! The Lord Jesus preached to *the* church! The kingdom is *the* church! The little flock is *the* church! The three thousand on Pentecost is *the* church! The seven churches in the second and third chapters of Revelation is *the* church! John, in Revelation 4:1, represents *the* church! The living creatures, or cherubim, and the twenty-four elders before the throne is *the* church! The 144,000 is *the* church! The great multitude is *the* church! The sun-clothed woman, in Revelation 12, is *the* church! The bride is *the* church! The New Jerusalem is *the* church! Oh! the tragedy of such selfish handling of the Word of God! May He grant us the grace to turn from such carnality and seek our wisdom and knowledge in these matters at the fountain-head of information—the original Scriptures concordantly translated — giving conscientious care to what has been written.

In our study of the word "church", we find it is *ekklesia* in the Greek, a common noun, compounded from the elements *ek,* meaning "out", and *klêsia,* meaning "called". When joined together we have the literal meaning in English of the Greek, namely: "out-called". The word occurs 115 times in the original. In our common, or King James version, as well as the American Standard version, it has been rendered 112 times by the English word "church" and 3 times by the word "assembly".

The word "church", during the centuries, has gathered about it much that is foreign to the original. In fact, the translators and theologians seem to have taken upon themselves the task of converting a *common noun* into a *proper* name, and, though they have done violence to God's holy Word, nevertheless, they have succeeded well in their undertaking. To the average reader, the term church carries the idea of the same thing all the time, regardless of the place he is reading and the context. He thinks of only *one* church.

Now let us remember that the original word *ekklesia* means simply and only "out-called" in English. Any other idea or significance than this has to be added by man. Only by the context are we enabled to discern the kind or character of the *ekklesia,* or "out-called" people under consideration. We will now call attention to *five distinct ecclesias*—"out-called" peoples—in the Scriptures.

ISRAELITISH COUNCIL IN THE WILDERNESS

This is he who came to be in the ecclesia in the wilderness with the messenger who speaks to him in Mount Sinai (Acts 7:38).

Here we see how the Israelitish council in the wilderness presents a "church" in the true sense of the term, that is, an "out-called" company from the nation of Israel, separated unto themselves for a special service unto Jehovah.

MOB OF SILVERSMITHS IN EPHESUS

Others, indeed, then, cried some other thing, for the *ecclesia* was confused, and the majority were not aware on what account they had come together (Acts 19:32).

For we are also in danger of being indicted of commotion concerning this day, there existing not a single cause concerning which we shall be able to render an account of this riot. And saying this, he dismisses the *ecclesia* (Acts 19:40, 41).

Here again, we have the true idea of the meaning of *ekklesia* in ordinary Greek. The "riotous mob of silver-

smiths" here in Ephesus who rose up against Paul and his fellow travelers, crying out against them and their teachings, was a "church", an "out-called" group of people, by profession and intention, distinctly separated from the others of the city populace.

CITY COUNCIL OF EPHESUS

Now if you are seeking anything about other things, it will be explained in a *legal ecclesia* (Acts 19:39).

Here we have another *ekklesia,* or "church", which, when mentioned, brought pressure to bear on the *ekklesia,* or "church", of silversmiths and squelched their riotous commotion. It was the city council of Ephesus, before which any matter such as this disturbance might be brought for settlement. In this we can see that a select, or "out-called", company from the Ephesian population, empowered to transact the legal affairs of the city, was a "church"! But in our common, or King James, Bible the *ekklesia* of silversmiths and the city council of Ephesus have been translated by the word "assembly", giving the impression to the English reader that we have a different word in the original. Such inconsistent renderings as this, has led to confusion and loss as to the truth God has really revealed on many, many things throughout the Scriptures.

USED OF THE ECCLESIA OF ISRAEL

And great fear came on the *whole ecclesia* (Acts 5:11).

By a careful consideration of what has gone before in the accounts of Matthew, Mark, Luke, and John, this *ekklesia,* spoken of here as the "whole church", will be found to include all the "out-called" from the nation of Israel by John the baptist, the Lord Jesus and His disciples during His earthly ministry, Peter and the eleven, from Pentecost on down to this event. It includes the "above five hundred brethren" (1 Cor. 15:6), the "one hundred and twenty" (Acts 1:15), the "about

three thousand souls'' of Pentecost (Acts 2:42), and the ''many who believe'' some days later, bringing the number up to about five thousand (Acts 4:4), making a total of probably more than five thousand and five hundred of the sons of Israel, designated here as the ''whole ecclesia''. But it must be remembered that this ''church'' includes only the sons of Israel with probably a few proselytes. This will be made clear as we progress in our study.

FIVE DISTINCT USES OF THE TERM

We have submitted five distinct scriptural uses of the term *ekklesia,* which has been translated ''church'' and ''assembly'' in our common version, and, as may be clearly observed, each usage refers to a *different* ''church'', or ''out-called'' people. Those willing to be guided by the internal evidence of the original Scriptures can see the *ekklesia* means in literal English, an ''out-called'' people, and *only* by the context are we able to know the kind or character of the ''out-called'' people that is in view. With this much of our way clear, we are in position to consider the other terms of our subject profitably.

BRIDE AND BODY

This part of our subject contains two terms—''bride'' and ''body''—which are almost universally regarded as synonyms. So, in the first place, we think it would be wise and profitable to call attention to facts which show clearly and conclusively that the Scriptures do not use the terms in a synonymous sense.

The first argument we point out to show that ''bride'' and ''body'' are not used as synonymous terms in the Scriptures, is the fact that the ''bride'' is nowhere promised an allotment or destiny in heaven. The ''body'' is finally promised a heavenly destiny, being ''blessed with every spiritual blessing among the celestials'', in contrast with the terrestrial blessings and glory of the

"bride". A careful investigation of this truth will reveal the marvelous wisdom of God in His councils for the heavens and the earth.

The second argument offered to show that they are not synonymous terms is the fact that the "Circumcision writings" abound with types and antitypes, symbols and allusions to the "bride", while Paul does not even so much as hint of such in his writings.

The third argument offered to show that they are not synonymous terms, is the fact that the "Circumcisoin writings", especially John, continually speak of the "bride" but never mention the "body", while, on the other hand, Paul is continually speaking of the "body" but never one time mentions the "bride". This discriminating usage of the terms by Inspiration should arrest the attention of all truth-lovers.

The fourth argument offered from the Scriptures to show that the terms "bride" and "body" are not identical, is the fact that the "bride" was present in the days of John the baptist (John 3:29), while the "body" of which Christ is the Head, was not revealed until after Paul was called, and sent to the nations.

The fifth argument is the fact that the Scriptures differentiate the terms by declaring that Christ makes the church, which is His *body,* ready, presenting it to Himself, not having spot or wrinkle or any things, but that it should be holy and flawless (Eph. 5:25-30), while the "*bride* makes herself ready" (Rev. 19:7). The uniting of the two in one produces a contradiction.

This surely is evidence enough to establish the fact that the Scriptures differentiate between the two terms "bride" and "body". This prepares the way for pointing out the significance of each term by its usage in the Scriptures.

WHAT IS THE BRIDE?

John the baptist, a friend of the Bridegroom, will

help us answer this question. He introduced his own disciples to the Bridegroom, when he said to them:

> Lo! the Lamb of God which is taking away the sin of the world! (John 1:29).
>
> On the morrow John again stood and two of his disciples. And, looking at Jesus walking, he is saying, "Lo! the Lamb of God!" And the two disciples hear him speaking and they follow Jesus (John 1:35-37).

At a later date, when the Baptist is told of the effect of the Lord's ministry, he reminded them:

> *You* yourselves are witnessing to me that I said, "I am not the Christ," but that "I am dispatched in front of that One". *He Who has the bride is the Bridegroom.* Yet the friend of the Bridegroom, who has stood and is hearing Him, is rejoicing with joy because of the Bridgeroom's voice. This, my joy, then, is fulfilled. *He* must be growing, yet I am to be inferior (John 3:28-30).

"He Who has the bride" makes it clear that the "bride" was in view at the very beginning of our Lord's ministry. So we are certain of two things, first, that the Lord Jesus, Himself, is the *Bridegroom;* and second, the faithful little band of baptized Israelites gathered about Him was the beginning and representative of the *ekklesia,* or "out-called" Israelites, "in whom there was no guile", the "*bride* of the Lambkin".

We know that Israel is often presented in the Hebrew Scriptures under the figure of the "wife" of Jehovah. At Sinai He became her husband (Jer. 31:32). But she forsook Him to go after other lovers (Hos. 2:6-13), and He gave her a bill of divorce (Deut. 24:1-4). According to the law, they can never be His again, nevertheless, He invites her to return (Jer. 3:1). He promises to wait for her and to keep her for Himself until the latter days, saying, "Thou shalt not be for another man, so will I also be for thee" (Hos. 3).

When the Lord came and walked among them, He called them an *adulterous* generation, for they had forsaken Jehovah. The "wife" of Jehovah included the

whole nation, but the "bride" is more exclusive. Only those in Israel who acknowledge Him to be Jehovah's Lamb for their sins, united to Him in the affectionate ties of salvation, could claim part in this happy class. Not the "wife" of Jehovah or the Lamb, but the "*bride*" of the Lambkin. Not a sad reunion in old age, but with youth renewed!

In concluding this part of the subject, we might say, that in the whole description of the "*bride*-ecclesia", there is not a single suggestion which gives the nations a place. Take for example, the future home of the "bride", the holy city, new Jerusalem, with its twelve foundations and twelve portals of pearl. The entire description has exclusive reference to the sons of Israel, the "bride of the Lambkin". When the nations are spoken of, they are always *outside*. They walk by means of its light and bring their honor and glory into the city. Furthermore, the twelve foundations are inscribed with the names of the twelve apostles of the Lambkin. How shall we account for the omission of the other apostles from this honor if the gentiles have part in the Holy City? Paul, Timothy, Silas, Sopater, Aristarchus, Secundus, Tychicus, Trophimus, Epaphroditus are all recognized as apostles in the Scriptures. Why are they ignored here? And above all, any *foundation* which is supposed to *support the "church"* must include the apostle Paul, through whom all the truth for this "secret administration" was made known. And, since he is absent, it is proof positive that, whoever the city may contain, it has no place for those to whom Paul ministered. Therefore, the holy city, new Jerusalem, will contain the *ekklesia* of Israel, the "*bride* of the *Lambkin*" and *not* the *ekklesia* which is the "*body* of Christ". Remember that the phrase "bride of Christ" is a misnomer of human invention and is found nowhere in the Scriptures. Those who desire to follow a "pattern of sound words" as God has been pleased to speak through the Holy Spirit will discard it.

WHAT IS THE BODY OF CHRIST

Having ascertained from the Scriptures that the term "church" is *ekklesia* in the Greek, a common noun and means an "out-called" people, that the "bride of the Lambkin" is the "out-called" Israelties who inherit the kingdom with all its terrestrial glory, and whose conian home is the holy city, the new Jerusalem, which descends out of heaven from God and takes its place in the new earth in the last eon, we now turn our attention to the last term of our subject, which should interest and grip our hearts as no other subject in the sacred Scriptures, because it concerns us, the nations, the objects of His transcendent grace. And, as we must go to the Circumcision writings to find the truth concerning the "*Bride*-ecclesia", we must also go to Paul's writings for the truth concerning the "*Body*-ecclesia". Paul, *alone,* of all the writers of the Greek Scriptures, speaks of the body.

And, it might be well, right here, to point out that Jesus Christ, in His earthly ministry did not preach about the body. He says in His own words: "I am not sent but only to the lost sheep of the house of Israel" (Mat. 15:24).

And Paul verifies this by saying that "Christ has become the Servant of the Circumcision, for the sake of the truth of God, to confirm the patriarchal promises" (Rom. 15:8).

Now the "patriarchal promises" did not concern the body, for that was not revealed until many years subsequent to our Lord's earthly ministry. It is written, that "He [Jesus] went everywhere preaching the evangel of the kingdom" (Mat. 4:23).

He mentioned the word "church" only thrice (Mat. 16:18; 18.17, 17), none of which make any reference whatever to the body, revealed in later years, through the apostle Paul, but concerned the "*bride*-church", as we have pointed out before. But in the writings of Paul,

everything pertains to the "church" which is the body of Christ.

"And He is the Head of the *body*" (Col. 1:18). ". . . and gives Him the headship over all to the *ecclesia* which is His *body*" (Eph. 1:22). These Scriptures point out a "*body*-church", peculiar to the writings of the apostle Paul. May we give consideration to a further description of it:

On this behalf, I, Paul, the prisoner of Christ Jesus for you the nations—since you surely hear of the stewardship of God's grace which is given to me for you: seeing that the secret was made known to me by revelation (even as I write before, in brief, to enable those who are reading to apprehend my understanding in the secret of Christ, which is not made known to other generations of the sons of humanity as it was now revealed to His holy apostles and prophets): *in spirit* the nations are to be *joint* enjoyers of an allotment, and a *joint* body, and *joint* partakers of the promise in Christ Jesus, *through the evangel of which I became the dispenser* (Eph. 3:1-7).

Here we learn of an *ekklesia*, an "out-called" people from the *nations and Israel* through "the evangel of which Paul became the dispenser", who, "*in spirit*" become *joint* allottees, a *joint* body, and *joint* partakers of the promise in Christ Jesus.

This is the *ekklesia* God has "blessed with every spiritual blessing among the celestials, in Christ" (Eph. 1:3).

This is the *ekklesia* God "rouses together and seats together among the celestials in Christ Jesus, in order that in the oncoming eons, He may display the transcendent riches of His grace in His kindness to us in Christ Jesus" (Eph. 2:6, 7).

This is the *ekklesia* "saved through faith for grace, and this is naught of yours: it is God's oblation, not of works, lest any man should boast" (Eph. 2:8, 9).

This is the *ekklesia* of gentiles and Israelites, who, "*in spirit*, are *joint* enjoyers of an allotment, and a *joint* body, and *joint* partakers of the promise in Christ Jesus, through the evangel of which Paul became the dispenser" (Eph. 3:6, 7).

This is the *ekklesia* who "wrestle not with blood and flesh, but with the sovereignties, with the authorities, with the world mights of this darkness, with the spiritual forces of wickedness among the celestials" (Eph. 6:12).

This is the *ekklesia* whose "citizenship belongs to the

heavens, out of which we are awaiting a Saviour, also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to His body glorious, in accord with the operation which enables Him to subject the universe to Himself" (Phil. 3:20, 21).

This is the *ekklesia* through which God proposes to "make known to the sovereignties and the authorities among the celestials, the multifarious wisdom of God, in accord with the purpose of the eons which He makes in Christ Jesus, our Lord" (Eph. 3:10, 11).

This is the *ekklesia "which is His* [Christ's] *body*, the complement which is completing the entire universe" (Eph. 1:23).

CONCLUDING SUMMARY

The evidence gained from this brief study of the Scriptures concerning our subject, the "Church", "Bride," and "Body", may be summed up as follows:

The term "church" is the translation of the original Greek word, *ekklesia,* a common noun, and means in literal English, an "out-called" people, with no particular reference to whom the people may be, in so far as the word itself is concerned.

The "*Bride* of the Lambkin" is an *ekklesia*, an "out-called" people of the nation of Israel who inherit the kingdom with all its promises and glory right here on this earth, and whose eonian home will be a holy city, the new Jerusalem, when it descends out of heaven from God and takes its place on the new earth in the last eon.

The "*Body* of Christ" is an *ekklesia,* an "out-called" people from the gentiles and the nation of Israel, "through the evangel of which Paul became the dispenser," who, "*in spirit,* become *joint* allottees, and a *joint* body, and *joint* partakers of the promise in Christ Jesus," with a heavenly destiny, blessed with every spiritual blessing among the celestials of the great empyrean of God.

Our heart's desire and prayer is that of the apostle Paul, that the God of our Lord Jesus Christ, the Father glorious, may be giving to all who read this, a spirit of wisdom and revelation in its realization. ADLAI LOUDY

THE GREAT WHITE THRONE

THE concluding scene in the first Temple Section of the Unveiling is the judgment of the Great White Throne (Un. 20:11-15). In the literary framework we find that it corresponds to the judgment of the saints (20:5, 6). A comparison between the two will serve to emphasize the salient points of each. As to time, the saints are judged *before* the thousand years, the sinners *after* it is past. One is on the earth, the other is in space. One leads to a millennium of bliss, the other to the second death. But both are *judgments*. And we must insist that this term has no sinister signification. It applies to the vindication of the saints just as aptly as it does to the condemnation of sinners. Each is preceeded by a resurrection, one by the resurrection of life, the other by the resurrection of judgment.

The former resurrection is the first of a series of two. The latter resurrection occurs at the great white throne judgment, more than a thousand years later, for the rest of the dead lived not until the thousand years may be finished (Un. 20:5, 6, 11). The introduction of this explanatory statement seems a little abrupt and uncalled for until we examine previous teaching on this subject. We must see that, before this, there was little or no distinction between these two resurrections before we appreciate the special effort here made to separate the former from the latter.

Daniel was a prophet of the exile, hence had light in addition to that found in Isaiah and the pre-exile proph-

ets. Where they have only one advent, Daniel has two. But beyond the second advent he does not discriminate. It is as if we looked at two stars, one in a straight line beyond the other. They will appear as one, though they may be millions of miles apart. The final revelation to Daniel seems, to some, to support the idea of a "general" resurrection and judgment, in which all, saved and unsaved, are roused. The messenger said, "And many sleeping in the ground of the soil shall awake, these to eonian life, and these to eonian reproach and repulsion" (Dan. 12:2, C. V.).

Yet a closer glance at this very passage is enough to destroy the idea that both enter a period of blessing. Whenever the unbelievers may be raised, they cannot enter an era like the thousand years. There is judgment in it, but it is always swift and condign. Even at the end, the apostasy is tolerated only long enough to come to a head. But those in Daniel are roused to eonian reproach and repulsion. There is no hint of any probation. Indeed, it would be contrary to the plain prediction to expect them to enter life, in the same sense as the other class, during the eons. So long as the eons last, one of these classes will have life, the other eonian reproach and repulsion. So much is clear in Daniel. There are two different classes, and the duration of this distinction is clearly indicated, but the time of the resurrection of each class is not divulged.

Almost everyone imagines that, since both are mentioned in the same breath, they must occur simultaneously. The memory of Isaiah 61:2: "to proclaim the acceptable year of the Lord and the day of vengeance of our God," should prevent us from any such deduction. Rather, since we know, from our Lord's example and other passages, that the day of vengeance will follow the acceptable year, we should infer that the class which is mentioned last follows the former. This, of course, is only an inference, but it has a precedent, and the other

inference has not even that. We know, from later unfoldings, that these two classes are raised in the order given, but separated by a thousand years.

This indefiniteness as to the time of the resurrections is not confined to the Hebrew prophets. Even Paul, before Felix, speaks of a "future resurrection of the just as well as the unjust" (Acts 24:15). Our Lord separates them but slightly, when He says, the hour is coming in which all who are in the tombs will be hearing His voice, and those who do good things shall be going out into a resurrection of life, yet those who commit bad into a resurrection of judgment (John 5:29). Let us note that He, as well as the messenger in Daniel, mentions the former resurrection *first*. Both speak of the rousing of two kinds of people, but only the Lord mentions two kinds of resurrections. It is the function of the Unveiling to amplify and clarify these earlier unfoldings. Our inferences may only lead us astray. Previous revelation was not explicit as to the time periods. This is the reason that we read of a "former" resurrection and are warned that the rest of the dead have no part in it.

The somewhat vague statement in Daniel needs elucidation. All are agreed on that. The particular point is the time when the two classes are to be roused from the dead. We might formulate it into a question: "Are the rest of the dead roused when the saints received eonian life?" The spirit of God recognizes this difficulty. After telling us of the resurrection of Daniel's first class, the instructive parenthesis is inserted to the effect that the second class is *not* included at that time, but waits until the end of the thousand years. There is a former and a latter resurrection included in Daniel's prediction. The thousand years is no place for those who endure reproach and repulsion. The former resurrection includes only those who are blessed and holy.

Our Lord gave character to these two resurrections by calling one a resurrection of life, the other a resurrection

of judgment (John 5:29). This is further amplified by John, in the Unveiling, and by Paul, in the fifteenth of first Corinthians. All who have part in the former resurrection are blessed and holy. Everyone roused before the thousand years belongs to Christ, and receives eonian life and all the hallowed bliss to which that is the introduction. The people of the millennial era are not all saints by any means, but those resurrected are of no other class. Those doomed to reproach and eonian repulsion cannot be included in the former resurrection.

Our Lord's characterization of these two resurrections is most suggestive. Both lead to life and judgment. But the emphasis in one case is on *life,* for they are vivified, and can never die, even though they are judged. The other emphasizes judgment, for, though they are raised, they die again. One gives life until the eons are finished, and then eternal life. The other leads to a temporary return for judgment and the second death, and does not enter into eonian life in any real sense at all. They are not vivified until the eons are past and death is abolished.

Paul makes this most emphatic in his marvelous summary of vivification (1 Cor. 15:20-28). There are only three occasions when resurrection includes "making alive", or when the dead are recalled to immortality. Christ Himself is the first. He will never die again. The second class includes the saints. All of these will be made alive at His presence. The last class includes all, for death itself will be abolished. In each case there is not only physical life, but superabundant vitality, immortality, deathlessness. The latter resurrection, at the great white throne, for judgment, for "reproach and eonian repulsion", is not a vivification. It leads to the second death, not to eonian life.

Some things are very plain. During the eons there is no salvation apart from faith in Christ. The most innocent babe and the most noble pagan lack the one essential

for eonian life. They are not Christ's, hence are not vivified at His presence. All who have that honor receive it by grace. It is not a question of their deserts, for no one can merit such a salvation. Some reject the evangel. Others do not believe because they have never heard. Others are too immature. Since *all* that are in the graves must be roused, either in the resurrection of the just, or of the judgment, it is evident that all who are not believers, for any reason, must be raised to stand before the great white throne.

It is here that we almost all go astray. Our idea of judgment is so distorted, so warped and exaggerated by religious misconceptions, that we usually connect it only with criminals, and with the vicious and the vile. It is not so in the word of God. Judgment is not confined to the discovery and punishment of crime. That is only incidental. It is the great tribunal at which justice will preside. Each will receive what is his due. Wrongs will be righted. The secrets of all will be exposed. Feuds will be finished. All scores will be settled.

The tragedy of human experience is recognized by all. The wicked prosper and the poor are oppressed. Few receive their due, whether good or ill. Philosophy has tried to explain this, and religion has sought to correct it in some after life. Reincarnation is merely a scheme for leveling the inequalities of fate by repeated experiments. God's method of dealing with this great problem is simple and direct. A great assize will be held, with Christ as Judge. There all who are not sheltered by His blood will get their due, and suffer for their sins.

No one is vivified at this judgment session. No one is found written in the book of life. Vivification occurs only at the presence of Christ, before the millennium begins, and at the consummation, after the following eon ends (1 Cor. 15:22-28).

Death and the unseen are cast into the lake of fire. Here we have undoubted figures of speech. We know

that persons are cast into the lake of fire, for it comprises those who are "not found written in the scroll of life" (Un. 20:15). Immediately before this we are told that death and the unseen give up the dead in them. This cannot be literal. It must be a comprehensive figure intended to include all the bodies and souls of those who are dead. "Death" contains the bodies. "The unseen" harbors their souls. As this is not a vivification, nothing is said of their spirits. The omission is most appropriate and significant. All the dead are raised and roused. We are told this by referring them to "death" and "the unseen". Later the same "death" and "unseen", once the receptacles of the unbelieving dead, are both cast into the fiery lake. There will be no death elsewhere in the universe. The lake of fire will be the depository of all who enter the second death.

It is one of the weaknesses of the word "judgment" that it brings to mind the picture of a human judge who merely tries and sentences those brought before him, but who has nothing to do with the infliction of the sentence. Judgment, in the Scriptures, includes the pains and penalties imposed in an adverse decision. It is not merely a trial to see who deserves the second death. That point is decided entirely by the scroll of life. The other scrolls have nothing to say as to that. The judging of the acts of the unbeliever is confined to the era of the great white throne. They do not suffer in the first death which precedes it, neither are they conscious in the second, which succeeds it. Death is not the sphere of judgment. They are raised from the dead in order to be judged. They are not returned to death until judgment has been concluded.

We must remember that, to the *consciousness* of those who stand before it, this judgment follows immediately after death, and is instantly succeeded by their vivification at the consummation. Some, before the flood, may have died nearly seven thousand years before entering

into judgment, yet, so far as they are aware, it occurs at the moment of their death. All will wait many thousands of years to the end of the eons, yet, so far as they perceive, the consummation comes the very moment their judgment ends. Each unbeliever's career consists of birth, life, dying, [death], judgment, [second death], vivification. Time ceases in death. Except for the brief judgment period, they have no knowledge of the vast spaces of eonian time which they spend in absolute oblivion.

THE GREAT WHITE THRONE

The spirit of God emphasizes two features of this throne—its size and its color. Its greatness doubtless consists in the vastness of its jurisdiction. There have been many thrones before it, but these were related to the living. They had no sway over the countless corpses of the tombs. Earth's cemeteries are far more populous than its cities. Innumerable multitudes lie beneath its surface, waiting for the voice of Him Who sits upon the great white throne. Surely, compared to preceding thrones, it is the greatest of them all, for, if we except the saints, it includes the subjects of every other throne within its jurisdiction.

The throne is *white*. May the One Who will be seated upon it keep us from painting it black! Almost all that has been spoken or written concerning it has not only changed it to ebony, but has darkened the character of Him Who will sit upon it in that day. Judgment does not consist in dealing out pains and penalties without due deserts. He Who occupies that throne will never be unjust or vindictive. Yet this is required of Him by almost all who seek to set forth the awfulness of His judgment throne.

The reason for this is simple. The judgment is viewed in the light of its outcome. If it leads to eternal conscious torment in the lake of fire for all who stand before it —Christ-rejecting "Christians", the immoral, the moral,

those who never heard of Christ, children, idiots, infants —as orthodoxy demands, then the throne is black and an outrage on justice and a heartless exhibition of fiendish cruelty. The very first principle of justice demands that each case should be dealt with according to its deserts. But when the most innocent infant or inoffending and ignorant pagan is given an infinite sentence of unbearable pain no such distinctions are possible. Some, who have faced this dilemma, have repudiated the damnation of infants and those who never had an opportunity to believe, but they have no Scripture for their position.

It is only when we see that the outcome of this judgment is universal reconciliation (Col. 1:20), that we can really acknowledge that the throne is white. It is only as we limit the actual infliction of pains and penalties to the judgment era and refuse to extend them into the lake of fire, that we are able to appreciate the righteousness of God's throne. Some will suffer severely, some slightly, and all according to their deserts. On all other occasions God has done His judging swiftly. There is no reason to prolong this time to infinity. The lake of fire is death, not life, and is not the means of prolonging the torture of those who appear before this august tribunal.

The dead will be judged before the great white throne, *not in the lake of fire* (Un. 20:12). Only thus will it be possible to judge them according to their acts. Only thus can they be prepared for the final reconciliation. It is entirely unscriptural and unreasonable to insist that it will take more than a lifetime to judge, or set right, the acts of a lifetime. If God were bent on sating His wrath by hurling them all into eternal torment, this judgment would be a farce, a useless gesture, vindictive, and vain. The mere fact that there is a great white throne is sufficient proof that eternal torment is not the uniform sentence. The judgment is as varied as the individuals. It is as different as their acts. It is preparatory to their reconciliation.

We unconsciously color the Scriptures by our preconceptions. If we believe the unscriptural doctrine of eternal torment, judgment becomes an enigma, it is impossible to explain how there can be justice or variety, and we are driven into a hazy hope that God will do the right thing. When we apply the doctrine to infants, we are overwhelmed by its injustice and many repudiate it. Others cannot reconcile it with those who have never heard the evangel. Yet there is not a single scripture which warrants us in excusing either infants or pagans. Surely these are not saints. If they are not among the dead before the great white throne, where do they come in? Orthodoxy drives its honest adherents to conclude that the Scriptures do not reveal the destiny of by far the greatest class of mankind!

Once we believe that the dead are to be judged according to their acts and that this judgment is to be a means to their reconciliation, all doubts and difficulties vanish. The whole complexion of this great judgment scene is altered. The One Who sits on the throne is no longer a fiend, but Christ. The throne is not black, but white. There will not be a single infliction which will not meet the hearty approval of all. There will be no illusions. Each one will acknowledge his own sin and the justice of his judgment. In order to avail ourselves of the salvation of Christ we need a sense of sin. Before we can be reconciled to God we need to realize our offenses. This is the function of this judgment. The believer, by faith, anticipates this by judging himself, and receives eonian salvation. The unbeliever is judged by Christ and forfeits salvation until after the eons have run their course.

THE SCROLLS OF ACTION

There seems little doubt that the figure of the scrolls has an actual basis in fact. We need not insist that all men's actions are literally recorded in books, for every move we make is inscribed in the imperishable photo-

graphic gallery of nature. Many of the major events of our lives mark our frames. A keen physician can diagnose much of a patient's physical past. An intelligent dentist notes his health history in his teeth. All human action leaves a permanent record of some kind in the world. Theoretically, at least, all the sounds arising from the earth are still traveling through space. Likewise, all sights are soaring into its infinitudes.

We do not hear a sound when it occurs. The steam from a locomotive's whistle is usually seen before the noise is audible. Likewise, we do not see instantly. It takes time for light to travel. We cannot see the sun. What we behold is the image it made about five hundred seconds before. Consequently, if our eyesight were sufficiently keen, and we were at the proper distance from the earth, we could still see Adam and Eve in Paradise. plucking the forbidden fruit. And, if we could fly toward the earth from that point, we would behold all of earth's history unroll before us as it once occurred. These somewhat fantastic fancies are founded on facts, and leave little doubt that God has the action of His creatures as easily at His command as if they were all made in front of the latest movietone camera. Nature is filled with records of His creatures' acts.

What an aid to justice it would be if our courts could open such a book instead of relying on testimony! Written records, letters, photographic evidence, fingerprints, and all the minute details so dear to the detective, are far better evidence than that elicited from human witnesses. Men do not see anything alike. They color it with themselves. Even their truest testimony is tinged with their own ego. How interminable would be the session if sinners were to be judged according to the testimony of their fellows! None of this is needed. All will be confronted with the facts. The scrolls will be opened. "And the dead were judged by that which is written in the scrolls, in accord with their acts" (Un. 20:12).

THE SCROLL OF LIFE

"Another scroll was opened, which relates to life." Some have been stumbled by the statement, "I perceived the *dead,* great and small, standing before the throne". As a matter of *fact* they are *alive;* yet in *truth* they are *dead.* They were not raised in the resurrection of life. They are not vivified. They do not possess deathlessness, as was the case in the former resurrection. Hence, though living, they are figuratively and vividly described as dead. This is the key to the scroll which relates to life. It contains names, not acts. Life is not dependent on deeds. It is God's gift. Why bring it up at this time? Is it to find out if any of these *dead* have their names in it? Is it to flaunt God's grace in the faces of those doomed to eternal torment? It can be neither of these. It is the great testimony that life is not gained by acts, unless they are the sufferings of Christ.

No one whose name is in the scroll of life will have any part in this judgment, for these are not merely judged, but condemned (Un. 20:13). It is true that most of the manuscripts read "judged", but Sinaiticus seems more likely to be right here, as the preceding KAI may easily lead to the omission of the prefix KAT-, which changes judge to DOWN-JUDGE, or condemn. This is not the resurrection of life. It is not a vivification. It is utterly ignored when the apostle recounts the three classes to be made alive (1 Cor. 15:23).

How shall we reconcile the concluding statement with these facts? "And if anyone was not found written in the scroll of life, he was cast into the lake of fire." Does not this seem to imply that some who appear before the great white throne escape the second death? By no means. There is another and better reason why the matter is put thus. It is necessary that the basis of God's salvation should be guarded at all times. And it is most imperative that all sinners should learn the great truth that salvation is not of works, but of grace. These sin-

ners are to receive life and reconciliation at the consummation. During the judgment era it is acts, acts, acts. Their acts condemn them. Will their suffering save them? No! Is this judgment a sort of purgatory which will cleanse them and fit them for God's presence? No! All of this is made clear to them by the book of life.

The introduction of the scroll of life at this judgment has been wholly misinterpreted. Let us look at its practical effect. It contains the names of many who might well be haled before the great white throne and suffer for their sins. In fact all who are in it deserve no better fate. Why are they not present to answer for their acts? The blood of Christ! The grace of God! The sinners who stand before the great white throne need to know more than their own failure. The day of *faith* is past. The saints have already received life, and are enjoying its abundance. What better method could there be to impress this on the hearts of the unbelievers than to give the names of these unworthy recipients of God's grace? Will it not impress upon them their own utter dependence on God and constrain them to bow to His will, as nothing else could do?

The infliction of the penalty due will teach sinners that God is righteous, and the exhibition of the trophies of His grace by means of the scroll of life will reveal His love. Both are preliminary to their ultimate salvation and reconciliation. The scroll of life will be the evangel of that day, yet it will not appeal to faith but to facts which no one can misunderstand. Some who were sinners like themselves are not present in the judgment. They are enjoying life and felicity notwithstanding their acts. They were saved by Christ. *That is the only way to life and peace!* The inference is unavoidable. The deduction is logical. The facts are unanswerable. So they see, by sight, what we perceive by faith. It will not save them in the eons. But it will prepare them for salvation when the eons are past.

A. E. K.

UNSEARCHABLE RICHES, MARCH, 1929
BEING THE SECOND NUMBER OF VOLUME TWENTY

EDITORIAL

It is not the purpose of this witness to God's truth to treat of all its varied aspects. We confine our testimony chiefly to unknown truths. We present studies of long-lost doctrines and seek to solve what are usually supposed to be insoluble mysteries. Hitherto we have received much light from a careful concordant investigation of the time periods of the Scriptures. The doctrine of the eons, or ages, alone has revolutionized our conception of God and His Word. The various secrets, or "mysteries", have yielded a grand harvest of glorious doctrine. We shall continue to delve into the details of the present secret administratoin in our studies in Ephesians, which will be resumed next year, after the parenthetical series on the Spirit has been concluded. The second chapter of Ephesians is vital to a clear understanding of the relationship between Paul's early and later ministries. It is a tragic fact that our translators have never understood the one epistle which is the key to present truth and by their version they have made it practically impossible for any of their readers to understand it. Only by clinging closely to the pattern of sound words, based on the original, is it possible to know God's mind for today. Christendom actually ignores its real "marching orders".

We have also sought to recover the true gospel for today, especially the secret phase which is expressed by the word *conciliation.* This is what Paul prayed for in his Roman prison. Besides this we have inquired into such vital themes as the constitution of man, his body,

his soul and his spirit. There is another article on the human spirit in this issue. All this, we believe, has prepared the way for still deeper delving into the depths of God.

We hope, in the future, to give a special place in our testimony to the most solemn body of truth which can occupy the human heart, which is usually expressed by the unscriptural term, the "Trinity". This is so unsatisfactorily explained by theologians that they themselves acknowledge the futility of trying to comprehend it. They often call it a "mystery". But it is not so presented in the Scriptures. Since the value of the concordant method of study became apparent, many years ago, it has been our ardent desire to apply it to such seemingly insoluble problems. Our confidence has not been in vain. God has not veiled Himself and His Son and His spirit in a cloud of mystery, but has clearly indicated the relationship of each to the others.

We hope to have an article on God's holy spirit in our August number in which we present facts which seem to have been ignored hitherto, though they lie on the very surface of the sacred text. The various phrases which appear in the Greek will be examined. Later we hope to have a lengthy exposition of the so-called *kenosis* (or emptying) of Christ. In this we shall show that He was in the form of God, but brought nothing of that into His humanity. We will show that He did not have two "natures", but that His spirit was divine and His body human. It is a simple solution for a difficulty so great that it has defied the theologians from the first century until now.

We heartily invite all who wish to delve into the deep things of God to enjoy our findings with us. Many will see this who are not subscribers. We welcome your name to our list. May you have the exultant experience of seeing the mists roll away from God and His revelation through a closer acquaintance with His inspired Word!

Alan Burns

was born in Philadelphia, Pa., but spent his youth in Ireland, where he was associated with the Salvation Army and the Plymouth Brethren. At about twenty-one years of age he went to New York City.

Being an earnest seeker after truth and a student of the Scriptures, he became interested in the teaching of Dr. Bullinger, and strongly attracted to V. Gelesnoff, when he began his ministry in New York. Bro. Gelesnoff considered him the best gospel preacher he had ever heard.

With the help of a few friends, who did the printing, Brother Burns started *Grace and Glory*, a little magazine which gave promise of much good. For lack of support it languished and soon ceased, to be followed, not long afterwards, by UNSEARCHABLE RICHES, which virtually took its place.

Brother Burns became a valued contributor to the earlier volumes of our magazine. His series on "The Doctrine of Creation" will be recalled by our older readers. The logical and powerful introductory articles in "All in All" are by his pen. "The Rich Man and Lazarus" was so much better than my own on this subject that I withdrew in its favor. "The Unexpected in John's Gospel" is a gem of spiritual insight. As his burden became heavier he wrote less. We were continually receiving letters urging us to have more from Brother Burns.

About seven years ago he was happily married. The union was blessed with three children. This last winter he had a severe case of pneumonia, from which he failed to recover. He fell asleep on January 8, 1929, at his home in Philadelphia.

Beloved brother! Our Lord has closed your eyes in death. Soon He will open them to see the One for Whom they long! Your labor is o'er, your reward is near. Until then, good night!

One of the earliest friends of this magazine, Maria Willan Peelle, fell asleep December 3, 1928, at the home of her daughter, Mrs. Hugh Pitcher, of Boonton, New Jersey. Though a life-long Quaker, and frail in body, her sympathies and activities extended to all who, like herself, reveled in God's revelation. We extend our sympathy to the bereived.

Our German friends will rejoice to know that the article "In Christ" appears in the next number of *Der Ueberwinder*. It will also be published separately in pamphlet form, small enough for enclosing in letters. We hope to have quite a supply of these, for which we are indebted to the kindness of a friend in Germany. The *Ueberwinder* (Overcomer) hopes to change to a *monthly*, at $1.00 a year, hereafter. It is published at Rotenburg a. Fulda, Germany. Let all who have German friends help us in making it known.

Adlai Loudy has in prospect a series of meetings in Roanoke and Richmond, Virginia.

We have a large quantity of sample copies of *I Morgonväkten*. Help us send them to Swedish believers.

The spirit of the renewed attack of *Present Truth* is sufficient refutation. The disciples supposed they are beholding a spirit. Our Lord said to them, "Perceive My hands and My feet, that it is *I* Myself. Handle Me and perceive, seeing that a spirit has not flesh and bones according as you behold Me having." To further convince them, He ate before them (Luke 24:36-43). Could any better evidence be offered that He was *not* a spirit? Yet we are asked to believe that "the body that he used to represent Himself" was not a spirit, *but He was!* And this in the face of the emphatic "*I* Myself", and the use of that body to prove that *He* (not it) was not a spirit! There is no figurative language here as when Paul refers to the last Adam. It is absolutely literal. Our Lord gave His best argument to prove that He was not a spirit. If *Christ* cannot convince our brother in this matter, we do not consider ourselves more capable. We urge all of his readers to ponder this passage in the presence of God.

Chapter IX

THE GOSPELS DIFFERENTIATED

Now to Him Who is able to establish you
in accord with *my evangel* (Romans 16:25).

Dear reader, I am wondering if the significance of this phrase, "my evangel [or gospel]" ever gripped your heart long enough to make inquiry as to *why* Paul ever made use of such an expression? To develop the thought further, did it ever occur to you that the Scriptures could set forth more than *one* gospel? Then, again, if Paul's gospel be the same as that dispensed by Peter, James, and John, is it not rather presumptuous on the part of Paul to come along after them, and call it *his* gospel? Did it ever occur to you that one could preach and urge people to "obey" a gospel that is in *abeyance* for the present, or which will be in force in the *future?*

With these questions operating in your mind, I desire to present a study concerning one of the most important subjects in all the Book of God, yet the most neglected and confused, that we may know assuredly *the gospel* which God has ordained for the present secret administration, and through which we may be strengthened in the realization of His righteousness, and be established in His peace.

THE WORD "GOSPEL"

The word "gospel" or "evangel" means, literally, WELL-MESSAGE, glad tidings, or good news. It is so familiar to us all that we have come to accept its application as uniform to us, without question. This is a source of serious confusion, and a form of teaching by which Christendom has suffered untold spiritual loss.

In the Scriptures we read of "the gospel of the kingdom", "the gospel of the kingdom of God," "the gospel of the Circumcision," "the gospel of the Uncircumcision," "the gospel of the grace of God," "the gospel of God," "the gospel of the glory of the happy God," Paul's "my gospel", "the gospel of Christ," "the gospel of the glory of Christ," "the mystery of the gospel," "a different gospel, which is not another," and "the everlasting [eonian] gospel".

To the majority of God's saints, preachers, and teachers included, it is taken for granted that all these expressions refer to one and the same thing—simply *the* gospel! I humbly acknowledge that, for a long time it was my portion to exercise just such poor workmanship in the service of the Lord, and all due to blindly following traditions! But when, by His grace, I was led to make a conscientious study of the Scriptures through a "pattern of sound words", giving heed to the significance of every expression, my entire ministry was changed.

By not giving consideration to the admonitions of the Scripture to distinguish the things which differ and "rightly divide the word of truth", we find many preaching a gospel which is now in *abeyance,* or for the *future,* or they mix the teachings of two or more, thereby producing "a *different gospel,* which is *not* another"—a perverted gospel, the teacher of which, though he be an angel from heaven, lies under the double anathema of the Scriptures!

THE DIFFERENT GOSPELS

The various references in the Scriptures to the evangels find expression under five different headings: (1) The Gospel of the Circumcision, (2) The Gospel of the Uncircumcision, (3) The Mystery of the Gospel, (4) A Different Gospel, which is Not Another, and (5) The Everlasting (Eonian) Gospel. We now propose to carefully consider each of these gospels in our study, partitioning them to those whom the Scriptures clearly designate.

I. THE GOSPEL OF THE CIRCUMCISION

The Scriptures speak of "the gospel of the Circumcision", and, to make no mistake here, we will appeal to the Scriptures for information as to who the Circumcision are, then we shall ascertain the gospel which belongs to them. The first mention of the subject should settle the matter for one and all.

And God is saying to Abraham: "Now *you* shall keep My covenant, you and your seed after you for their generations. This is My covenant which you shall keep, between Me and you and your seed after you: Every male of you is to be circumcised. And you are to be circumcised in the flesh of your foreskin: it becomes a sign of the covenant between Me and you. And a son of eight days shall be circumcised by you—every male of your generations, he who is born of the house and he who is purchased with money from a foreigner, who is not from your seed. He who is born in your house and he who is purchased with your money shall be circumcised to be circumcised, and My covenant comes to be in your flesh for an eonian covenant. And the uncircumcised male who shall not be circumcised in the flesh of his foreskin, that soul is cut off from his people: he frustrates My covenant" (Gen. 17:9-14, tentative C. V.).

Let us hear Paul:

Wherefore, be remembering that once you, the nations in flesh—who are being termed Uncircumcision by those being termed Circumcision, in flesh, made with hands— that in that era you were apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world (Eph. 2:11, 12).

These scriptures will suffice to show that the seed of Abraham according to the flesh, every male of which is circumcised in the flesh of his foreskin, is *the Circumcision.* In the second place, the gospel which concerned them, their promise covenants, Messiah and kingdom, most assuredly was "the gospel of the Circumcision". Scriptural affirmation on this is made by Paul to the Galatians, saying:

But on the contrary, perceiving that I have been entrusted with the evangel of the Uncircumcision, according as Peter of

the Circumcision (for He Who operates in Peter for the apostleship of the Circumcision operates in me for the nations) (Gal. 2:7, 8).

Here we learn that Peter was entrusted with the gospel of the Circumcision, and that God operated in Him for the apostleship of the Circumcision. But where did this take place? The answer is found back in the closing days of our Lord's earthly ministry to the Circumcision (Rom. 15:8). As we have pointed out before, in the thirteenth of Matthew, when the nation of Israel—the elders and chiefs of the people, the rulers and builders — rejected Messiah's message, He quotes Isaiah's solemn words and *closes* the door of the kingdom against them. He then tells the disciples the "secrets of the kingdom of the heavens", events which are to transpire after His crucifixion and resurrection. This is followed by a significant event in the sixteenth chapter of Matthew, which is little understood unless we strictly apply it to whom it belongs. Bear in mind that Christ was not sent but to the lost sheep of the house of Israel, that He became a servant of the Circumcision for the sake of the truth of God, to confirm the patriarchal promises, and, that He went everywhere preaching the gospel of the kingdom. After His proclamation is rejected and the *door is locked,* we find Him committing to Peter the "keys of the kingdom of the heavens", with the authority of *unlocking* and binding and loosing with the assurance that his acts will be ratified in heaven (Mat. 16: 18, 19). It is amusing, were it not so lamentably serious, the way preachers of today assume that this declaration of the Lord Jesus to Peter applies with equal force to them!

The Lord committed the keys of the kingdom of the heavens to Peter, and with him "the eleven" (Mat. 18:18), but to no others. This is the time when Peter was entrusted with the gospel of the Circumcision. This can be none other than "the gospel of the kingdom", which

Declaration came down the whole of Judea, *beginning from Galilee with the baptism which John proclaims:* Jesus from Nazareth, as God anoints Him with holy spirit and power, Who passed through as a benefactor and healer of all those who are tyrannized over by the Slanderer, seeing that God is with Him (Acts 10:37, 38).

It is the good news that the God of the heavens has purposed to set up a kingdom, right here on earth, both political and spiritual, embracing all the kingdoms of men "under the whole heavens", Messiah ben David to sit on the throne of His father according to the Davidic promise (2 Sam. 7:1-16), Jerusalem to be the capital city, rebuilt with gloriously resplendent beauty, the sons of Israel possessing the kingdom, with all peoples, lands, and countries subject to them as priests of Jehovah and ministers of God, when they shall reign until the knowledge of the glory of Jehovah shall cover the earth as the waters form a covering for the sea. It concerns the good news that Jehovah is going to fulfill the patriarchal promise and *restore* the kingdom to Israel, the political sovereignty of which was taken away from them and given to the gentiles, beginning with Nebuchadnezzar, "until the eras of the nations may be fulfilled" (Luke 21:24).

THREE PREACHINGS OF THIS GOSPEL

The Scriptures set forth three proclamations of this "gospel of the kingdom"—two past and one future. The first began with the "pre-proclamation of John the baptist from Galilee" (Acts 10:37), and continued with the ministry of Christ and His disciples, ending with His transformation on the holy mount, after He had been rejected by the builders of the nation (Mat. 13:14, 15; Acts 13:23-27).

The *second* began on the day of Pentecost, when Peter, using the keys which had been entrusted to him, standing up with the eleven, proclaims to the *whole house of Israel* . . . that God makes Him Lord as well as Christ—this Jesus Whom they crucify!" (Acts 2:36).

The twelve begin the ministry in Jerusalem, and it goes to entire Judea and Samaria, then to the limits of the land. This is as far as the Pentecostal commission (Acts 1:8) through the *twelve* extended, the full account of which we have given in the eighth chapter. Paul was called *outside the land* and commissioned to carry it to those of the dispersion. But, like that of Messiah and the twelve *in the land,* it was rejected. The door of the kingdom is once again swung shut for the second time by Isaiah's solemn message, at the close of the book of Acts (28:26-28), and the *kingdom* and *kingdom proclamation* go into *abeyance.*

Just here it will not be out of place to emphasize the truth that *Israel is still set aside as a nation,* until the full measure of the nations be come in (Rom. 11:25-27). Paul says, ". . . judging this, that if One died for the sake of all, consequently all died" (2 Cor. 5:14). Upon the same basis we press the fact that if the nation of Israel, as such, is broken off, calloused, blinded, in the purpose of God, until the full complement of the nations may be entering, then, *all that pertained to them*—their promise covenants, priests, King and kingdom, the gospel of the kingdom, the epistles written directly to them, as such, are *all,* most assuredly *held in abeyance with them.* Therefore, to preach the Circumcision gospel of the kingdom today is to preach a gospel which is strictly concerned with Israel and their kingdom, and now set in suspense until other purposes are fulfilled in God's eonian administrations. The truth of all this is markedly demonstrated to all who will give conscientious attention to what is written.

There is to be, however, a *third* proclamation of the gospel of the kingdom in the *future,* after the ecclesia which is the body of Christ has been completed and assembled unto our Lord, Life, and Head among the celestials. It will be during the administration of "future indignation" (Mat. 3:7), and "the great afflic-

tion'' (Mat. 24:10-22), which covers the last half of the seventieth seven of Daniel's seventy-sevens prophecy (Dan. 9:24-27). See chart in Chapter VI. The proclamation will be carried on by a faithful remnant *of Israel*, to whom faith and mercy will be shown *after* the full complement of the nations may be entering (Rom. 11:29-32). The Lord Jesus told of it in connection with the great affliction of Israel, *by the nations*, in the end-time, saying,

> And this evangel of the kingdom shall be proclaimed in the whole inhabited earth for a testimony *to the nations*, and then the consummation shall be arriving (Mat. 24:3-14).

The entire context shows the Lord's message here is concerned with the sons of Israel in contrast with the nations; the nations hating, persecuting and killing them because of Christ's name, yet a faithful remnant in the midst of the great affliction proclaiming the evangel of the kingdom for a testimony to all the nations, then ''the end of the world'' or the ''present wicked eon'' shall be arriving, when Messiah shall come and bring deliverance to Israel, usher in the coming eon and confirm the covenant and kingdom to them according as it is written.

The loud and persistent cry of ''back to the old Jerusalem gospel'' as a standard motto of fidelity to the truth today, is little realized to be, in reality, a slogan for apostasy! It may sound good to those who emphasize it, but it ignores what is written and goes back and pillages from the promises of others!

II. THE GOSPEL OF THE UNCIRCUMCISION

No doubt the question pressing for attention now is, How can we know the gospels for today? To this, we propose to let the one divinely chosen, called, severed by the holy spirit and commissioned with a peculiar message for the nations in this administration of the secret, give the answer. Some twenty times the Scriptures speak of

Paul as a herald and an apostle and a teacher of the nations in knowledge and truth (2 Tim. 1:11).

After his conversion, as Saul, he was associated with those apostles who were called directly from Judaism—the twelve—and, for the Acts period, he proclaimed the gospel of the kingdom in the synagogues *outside* the land to those in the dispersion—Jews and proselytes.

In the thirteenth chapter of Acts, we read of his severance for the work whereunto he was called; and, as Paul, he goes to *the nations,* preaching his first message *direct to the nations* at Psidian Antioch, where he makes the *first mention* of his grand doctrine of justification. the peculiar gospel for which he was *severed,* and which he delighted to call "*my* gospel". However, it must be borne in mind that Paul, as we have pointed out in Chapter VII, from his severance in Acts thirteen, carried on a two-fold ministry until the conclusion of the Acts period. In the synagogues, outside the land, he proclaims the evangel of the kingdom as a *witness* to the Jews and gentile proselytes gathered there. After being driven out, he preached the gospel of God—justification by faith—to all who would listen to him, Jew and gentile alike (Acts 13:2; Rom. 1:2; Gal. 1:11, 12; Rom. 1:16, 17; 3:21-26; and 4:25—5:1, 2).

Let it be remembered, however, that *this* gospel—justification by faith—was *never* preached by the twelve. At this point, comes all the confusion. By mixing the gospel of the kingdom (which carries pardon, or forgiveness), with the gospel of the *grace* of God (which carries justification, acquittal, and vindication), there is produced "a different gospel, which is *not* another", an adulterated gospel with an anathema for all who preach it!

After Paul and Barnabas had preached the evangel in Lystra and Derbe and the country round about, "Some coming down from Judea, taught the brethren that, 'If you should not be circumcised after the custom

of Moses you cannot be saved'." (Acts 15:6). After quite a commotion and questioning with them, in accord with the decision of the brethren in Antioch and a special revelation, Paul goes up to Jerusalem and submits to those of repute the evangel which he is proclaiming among the nations (Gal. 2:2).

From Paul's account of this meeting, in his Galatian epistle, we learn that

> not even for an hour do we simulate by subjection, that the truth of the evangel may continue with you (Gal. 2:5).

On the other hand, Paul obtained the fullest recognition of his apostleship from those of repute, as he recounts to the Galatian brethren:

> Now from those reputed to be somewhat (what kind they once were is of no consequence at all to me—God is not taken up with the human aspect) for those of repute submitted nothing me. But, on the contrary, perceiving that I have been entrusted with the evangel of the Uncircumcision, according as Peter of the Circumcision (for He Who operates in Peter for the apostleship of the Circumcision operates in me also for the nations), and knowing the grace which is being given to me, James and Cephas and John, who are supposed to be pillars, give me and Barnabas the right hand of fellowship, that *we*, indeed, are to be for the nations, yet they for the Circumcision (Gal. 2:6-9).

At this meeting, James (not the apostle), the Lord's brother, having assumed headship of the Jerusalem ecclesia, decides to make decrees and send them to those among the nations who have believed (Acts 15:19-32). Paul and Barnabas with others are sent forth with these decrees. Presently a sharp dissention arises between Paul and Barnabas. Paul chooses Silas, and being given over to *the grace of God* by the brethren (Acts 15:40), soon hears the Macedonian call and goes to new fields.

From this time until the close of the Acts period, there is on ever-widening distinction between the ecclesia (out-called) from the Circumcision and the ecclesia from among the Uncircumcision. Paul, as we learn from his

epistles, is preaching" the evangel of God . . . concerning His Son" for which he was *severed* "for faith obedience among all the nations for His name's sake" (Rom. 1:1-6), which he terms "the evangel which is being preached by me" (Gal. 1:11), "the evangel which I preach among the nations" (Gal. 2:1), "my evangel" (Rom. 2:16; 16:25; 2 Tim. 2:8).

This is, of course, "the evangel of the grace of God" given *only* to the apostle Paul to certify. It is the good news that Christ, rejected and crucified, was made a sin offering for the world, that He was roused from among the dead because of our justification, and through the deliverance which God wrought in Him, through faith in His blood, we are justified from all things, and may be having peace, and may glory in expectation of the glory of God. Nothing like this is found in the writings of the Circumcision.

This evangel is described in many ways. It is called "the evangel of God" in Romans 1:1, because it originates in His love; "the evangel of Christ" in 2 Corinthians 10:4, because it flows from His sacrifice, and because He is the sole object of gospel faith. It is called "the evangel of the grace of God" in Acts 20:24, because it saves those whom the law curses, and justifies those to whom no promises or covenants were ever made. It is called "the evangel of the glory of Christ" in 2 Corinthians 4:4, because it concerns Him Who left His preëminent place in glory, emptied Himself, took on the form of a slave, coming to be in the likeness of humanity, humbles Himself, becoming obedient unto death, even the death of the cross, wherefore, God has exalted Him at His right hand *in glory*

up above every sovereignty and authority and power and dominion and every name that is named, not only in this eon, but in that which is future, also, and subjects all under His feet, and gives Him the headship over all to the ecclesia which is His body, the complement which is competing the entire universe (Eph. 1:21-23).

It is called "the evangel of our salvation" (Eph. 1:13), because it is God's "power for salvation to every one who is believing" (Rom. 1:16). It is called "the evangel of the Uncircumcision" (Gal. 2:7), because it saves wholly and apart from all works, forms, and ordinances—Paul being the called apostle and chosen dispenser of it "for faith obedience among all the nations, for His name's sake" (Rom. 1:5).

The "gospel of the Uncircumcision" together with the "mystery of the gospel" is the evangel that should be preached today.

III. THE MYSTERY OF THE GOSPEL

This secret phase is almost totally lost in Christendom today. In fact, outside of those acquainted with the CONCORDANT VERSION OF THE SACRED SCRIPTURES, very few know anything about it, and fewer still are preaching it. When Martin Luther broke the shackles of Romanism, he restored to the world Paul's grand doctrine of justification by faith. We emphasize again, that this is "the gospel of God" for which Paul was *severed*, and which he called "*my* gospel", and was never preached by Peter, James, John, or any of the twelve, and neither is it to be found in any of the Circumcision writings.

The scriptural doctrine of justification is not very well understood by the saints today. Usually it is degraded to a mere pardon or forgiveness, which is very poor workmanship, to say the least! We must use care and clearly *sever* it from "the gospel of the Circumcision" if we hope to get the heart-satisfying message God has been pleased to give forth through it. Justification is God's own righteousness, which He lavishes upon the sinner for faith (Phil. 3:9). But "the mystery of the gospel" was a secret until made known through the apostle Paul by revelation. It is termed by the Scriptures the "conciliation", and is concerned with *peace*.

Our common, or King James version has completely glossed over this glorious truth, until it is indeed a "mystery" in Christendom! We find that in the original, God used two words to express the different aspects of this evangel, but our translators ignored the fact and rendered both "reconciliation". Consequently the blessed truth of the "conciliation" was lost to the saints.

In the Greek we have two words: *katallassō,* meaning DOWN-CHANGE, or "conciliate", and *apo-katalassō,* meaning FROM-DOWN-CHANGE, or "reconcile". Consequently it should be evident to all that God was expressing two different ideas by using two words, and furthermore, the truth is clearly borne out by the contexts in which the words are used. Conciliation is a *one-sided* affair *always.*

Yet *all is of God,* Who *conciliates* us to Himself through Christ (2 Cor. 5:18).

Being enemies, we were *conciliated* to God through the death of His Son (Rom. 5:10).

In the "secret of the evangel", we find that "all is of God", Who *is* conciliated Himself, and is beseeching the sinner to be conciliated. When the sinner lays down his arms, puts away his enmity, and receives God's conciliation, made by the death of His Son on the cross, there is mutual reconciliation and peace.

Let us remember that

Christ Died for Sinners:

Yet God is recommending this love of His to us, seeing that while we are still sinners, Christ died for our sakes (Rom. 6:8, 9).

Justification,
Righteousness
Salvation!

God's Son Died for Enemies:

For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved through His life (Rom. 5:10).

Conciliation,
Love,
Peace!

"Many of the saints have never known the stability, the solid satisfaction, the exultant joy which justification

itself cannot produce, but which comes to those who use the Way God has provided—Christ Jesus—not only to unburden their sins, but as the road leading to His *very presence,* giving admission to this far greater grace—the reconciliation.

"Justification flows from that which God has *done;* but the basis of *peace* is what He *is.* We point to the deliverance which is in Christ Jesus as the ground of our justification, righteousness, and salvation. But we must look up to the Son of God, exalted to the highest glory, beyond the reach of death, and to God Himself, Whose Image He is, and *find in Him* the living, heart-satisfying, everlasting ground of conciliation, love and peace.

"The Son of God, though the same Person as Christ, presents Him in a distinct exalted light. Messiah is the Man Who can; He is the power of God, His strong right arm. His anointing fits Him to *do* things. The Son of God speaks not so much of God's Executive as His Image. What God *is* shines forth in Him. Dwelling in the bossom of the Father, He reveals His affections toward His creatures.

"Unless we distinguish between the various glories of our Lord Christ, we shall lose much, very much, indeed.

"As the Son of God, His death does not furnish either strength or righteousness, but supplies the long-lost *love* link which was left behind in the gloomy retreat from Eden. By all means let us exult in our justification by the death of Christ and the security sealed by His blood. But this is only a means to a glorious end. If we stop here, we fail to reach God's purpose in it all.

"We were conciliated through the death of His Son! This speaks not of our weakness or our sins or anything of ourselves. It tells us of God's side of that wondrous transaction on Calvary. When men killed God's Son, He reckoned not their offenses against them, but made it a *conciliation* whereby mankind and God could be *reconciled* and at *peace.* Let us preach Christ for sinners;

God Son for enemies! Christ for righteousness; God's Son for conciliation! The blood of Christ for salvation; the life of God's Son for love, mutual reconciliation and peace!" (Excerpts from "The Mystery of the Gospel").

This is termed in the Scriptures "the mystery of the gospel", and was hushed during the eonian times until revealed through the apostle Paul for the present secret administration of God's grace (Rom. 2:16; 16:25; Eph. 6:18-20; 2 Tim. 2:8). The entire twelfth chapter is devoted to a study of this evangel.

IV. A DIFFERENT GOSPEL, WHICH IS NOT ANOTHER

This gospel is solemnly laid on the hearts of all who read conscientiously the opening chapter of Paul's epistle to the Galatians. The epistle was called forth as a result of Jewish teachers visiting ecclesias of the nations in the Galatian province where Paul had been evangelizing, who tried to get them to circumcise and be zealous for the law, according to the practice under the Circumcision gospel. It is the *mixing* of the teachings of one or more gospels and zeal for the law that produces this "different gospel which is not another". How refreshing to meet a man who gives no place to tradition, but ever seeks to know the will of God through His Word, and preaches that Word in fervent love with an eye single unto the glory of our blessed Lord Christ!

THE APOSTASY OF CHRISTENDOM

Paul in writing to the Thessalonians admonished them that "No one should be deluding you by any means, for should not *the apostasy* be coming first." Many are already deluded in looking for a movement to come and destroy the Bible, because of which, religious faith and zeal will cease! Nothing could be further from revealed truth than this. The end of this eon is going to see one of the most gigantic organizations of *religion* the world has yet known, in which faith and religious zeal will be gained by "power and signs and false miracles",

when the whole earth will be worshiping! Just now I opened a letter in my morning mail, from a large denominational organization, lamenting the fact that "we have lost our Bible-school vision and our evangelistic fervor"! As a solution for the condition they urge that if we will "specialize, advertize, mobilize and Bibleize, the victory will come"! We may be assured that there will be no end to the cry for "Bibleizing", "Bible-school rallies," "evangelistic meetings" to "indoctrinate our people, both young and old, in *our* position". All who have entered into the realization of God's eonian purpose, particularly His revelation concerning the closing of this wicked eon, know that neither money nor energy will be spared to keep these organizations alive; for they must grow and federate into a *world system of religion,* to which allegiance and homage must be paid to the *head* or suffer death as the consequence! But we should remember that organization and religion is not Christ and salvation! Here is where the delusion and *apostasy* has come in. Furthermore, the apostasy of which Paul speaks is *not* with the *minority*—the few who refuse to subscribe to the various denominations of religion, but with the *majority*—the vast federated systems of religion with their millions of communicants is *the* apostasy!

The question now arises, What constitutes the apostasy of Christendom? The Scriptures give the answer. During the Acts period, Paul not only witnesses to the "gospel of the kingdom" in the synagogues outside the land of Palestine, but preaches the "gospel of the grace of God" to all who would listen, Jews and gentiles alike. In his last missionary journey we find him in Miletus, pleading with the elders of the Ephesian ecclesia, rehearsing to them how he had "certified the evangel of the grace of God", and for three years, night and day, he admonished each one with tears, and now, again, commits them to God and the "Word of His grace". A few years later, to Timothy, he writes his final epistle, and

gives forth the lamentable words: "Of this you are aware, that all those in the province of Asia turned from me" (2 Tim. 1:15). To whom and to what did they turn? There is but one answer, They turned away from Paul's teaching to that of the Circumcision! That was the beginning of the apostasy which organized Christendom has propagated until this day. Seventy-five per cent of the Bible teachings, upon which the different denominations claim to be founded, are drawn from the Circumcision writings, not a word of which was ever written to them! The writings of Paul, the one specially called, severed and commissioned as the apostle, herald, and teacher of the gentiles in knowledge and truth, are given scarcely any place whatever! As they turned from Paul in that early day, so have they turned from him and the knowledge and truth God has ordained for them *today!*

But I hear some one resorting to the usual confident argument, O, we take Paul's writings together with all the others! But how little those making this argument realize that they are indicting themselves of preaching "a different gospel, which is not another", and placing themselves under the anathema of the Scriptures!

It is not enough to cry loud and long for specializing, mobilizing, and Bibleizing. We must give heed to what has been written through a pattern of sound words, distinguishing the things which differ and rightly divide the Word of truth if we expect to stand before God qualified, unashamed workers and receive His blessed applause.

God has severed the "gospel of the Uncircumcision" from the "gospel of the Circumcision", and has placed in them that which cannot be mixed without producing an adulterated gospel, which the Scriptures term "a different gospel, which is *not* another". It is simply joining together that which God has severed, and His anathema is on all who do such, though they be an angel from heaven.

V. THE EVERLASTING (EONIAN) GOSPEL

The "everlasting [literally, eonian] evangel" is spoken of but one time in the Scriptures, and it is worthy of our closest consideration in connection with the time and circumstances to which it is related.

> And I perceived another messenger flying in mid-heaven, having an *eonian evangel* to preach to those situated on the earth, and to every nation and tribe and language and people, saying with a loud voice, "*Fear ye God and be giving glory to Him, seeing that the hour of His judgment came, and worship the Maker of heaven and land and sea and springs of water*" (Rev. 14:6, 7).

This eonian evangel is not for today, as all may perceive, if they will but read discriminatingly. It is for the hour of His judgment, and that is in the *future* day of His wrath. God is conciliated and at peace with the world today, and all true preaching should harmonize with our commission as ambassadors proclaiming the word of the conciliation—*peace* (2 Cor. 5:18-21). This eonian evangel is proclaimed in the midst of wrath, and does not call upon them to believe as the evangel of today does. In fact, there seems to be no faith connected with it, for it is adapted for a time when grace is withdrawn. It does not call for repentance, for that is the door into the kingdom *before* the hour of judgment has struck (Acts 2:38). We find the burden of the message to be *fear*—the fear of God in His most elemental character as Creator. It is a demand that no one be worshiped but the One Who created the universe. It is a *counter message* to the false prophet, who is calling on all to worship the wild-beast and the dragon, as may be learned by comparing it with Revelation 13:11-15. The message applies in the latter part of Daniel's seventieth seven (See Chart, Chapter VII), the closing part of the awful tribulation when God's indignation is to be visited undiluted upon the sons of Stubbornness. The message reveals that God remembers mercy even in the time of indignation.

SUMMARY

I. *The Gospel of the Circumcision* is the good news in accord with the patriarchal promises, to restore the kingdom to Israel, embracing all the kingdoms of men under the whole heavens, with Messiah sitting on the throne of His glory in Jerusalem, and Israel a royal priesthood—kings to rule the nations, and priests to minister Jehovah's spiritual blessings unto them.

II. *The Gospel of the Uncircumcision* is the evangel of the grace of God for which Paul was *severed.* It offers justification—God's own righteousness—to the sinner, for faith obedience in Christ Jesus, apart from law, forms, and ordinances. Paul spoke of it as "the gospel which I am proclaiming among the nations"—"my gospel".

III. *The Mystery of the Gospel* is the conciliation offered in the death of God's own Son for reconciliation and peace. It was a secret hushed during the eonian times, until revealed through the apostle Paul for the present secret administration of grace.

IV. *A Different Gospel, which is Not Another,* is an adulterated evangel, brought about by *mixing* the "gospel of the grace of God" with the "Circumcision gospel" of the kingdom and zeal for the law, and holds forth a double anathema on man or angel who is guilty of preaching thus.

V. *The Everlasting (Eonian) Gospel* is for the *hour of judgment* in the future day of indignation, calling on all those situated on the earth to fear God, and give Him glory and worship as Creator. It is a *counter* message to that of the false prophet which calls on mankind to worship the image of the wild-beast and receive the mark in their forehead and hand. It is contrary to all facts of revelation to propose the proclamation of such an evangel in this day of grace.

ADLAI LOUDY

NOTES ON ROMANS

Personal Explanations—Chapter 1:8-16-

All Paul's personal and autobiographical words reveal something of the fact that Christ lives in him. In this section we see one who is swayed by the love and compassions of Christ toward His saints and toward all men. Because every statement savors of Christ our hearts are captivated and opened wide to the message he so skilfully prepares us to receive. We get a glimpse into Paul's prayer life (8-10), his spiritual affection and longing (11-13), and the secret of his great missionary enthusiasm (14-16-). Beyond that of intimating and preparing for his contemplated visit to Rome so elaborate a treatise must have a larger purpose. Between him and his desire lay a perilous journey to Jerusalem, and he had not yet received the definite promise that he should testify in Rome also (Acts 23:11). The urgency of his obligation together with his eagerness to evangelize the nations prompted him to pen this "international epistle".

8-10. *I am thanking my God.* A conspicious feature in the example of this pattern saint is his extraordinary prayer activity. He is alive to God in every variety of prayer and thanksgiving, pleading and beseeching or petitioning. First thanksgiving is prominent because he watched in prayer with thanksgiving (Col. 4:2). "My God" is thanked through Jesus Christ, Who is the only medium of man's approach to God and of God's approach to man. "Paul's is the religion of the personal pronoun," said Luther. "My God" is the language of faith's personal appropriation. "O God, Thou art *my*

God!" God is more to some saints than to others. He is ours in proportion as we are His. We may unceasingly grow in the realization and possession of God, Who gives Himself to and Who shows Himself strong in behalf of those whose hearts are perfect toward Him. He thanks God as the Giver of faith, as all saints do.

"I am making mention of you." Love that prays for saints who were yet strangers seems so exaggerated and incredible, so incapable of proof that he invokes God as witness. Interest so passing strange, so rare and Christlike, is explicable only as a manifestation of the affections of a new spiritual humanity. So far is the old humanity from understanding that Paul deems it wise to justify his loving disposition when he writes "it is just for me to be thus disposed to you all" (Phil. 1:7). The inwardness and spirituality of his prayer interest is in harmony with the character of his service. "I am offering divine service." This divine service is to be distinguished from slavery and is in contrast to the ritual service of the temple. Its inner sphere is "in my spirit" and the outer is "in the evangel of His Son". He himself is a temple of God, his spirit is the organ of service, the form the service takes is the evangelization of the nations. His definite, earnest petition "to come to you" after long waiting and beseeching is not yet granted. Even an apostle cannot plan his work as he chooses. It would be as disastrous for Paul as for us to choose his times and his path. Prosperity is found only in the will of God and in all the wide world there is only one safe place for the child of God, that is where God places him. Acquiescence does not paralyse prayer, for still he says persistently, though submissively, "I am beseeching."

"I am longing to see you." He has caught something of the passion of Christ to impart Himself. The burdened consciousness of the ministry assigned to him demands the relief of sharing "not only God's evangel but our own souls also" (1 Thes. 2:8). A sailor described

good preaching thus, "When a man takes something warm out of his heart and shoves it into mine, I call that good preaching." So as Paul evangelized by word or pen he communicated something of his own spiritual vitality and warmth. He speaks indefinitely of "some" spiritual grace. There are diversities of grace-gifts. Some of them are sign gifts and with the two exceptions of Pentecost and the conversion of the household of Cornelius (Acts 2:4; 10:44; 11:15) they seem to have been communicated by the imposition of the hands of the apostles or their immediate successors (Acts 8:17; 19:6; 1 Tim. 4:14; 2 Tim. 1:6). These were the signs which accredited the apostles (2 Cor. 12:12) and they ceased even in the life time of the apostles, when the purpose of establishing the saints was accomplished. Other graces remain as essential features of the gospel. A further end sought in his visit was a heartfelt desire for mutual consolation. Reciprocal encouragement comes through one another's faith, for the faith of each saint is individually schooled by the unique needs and experiences through which God reveals Himself in grace. As he fellowshiped each saint's particular and peculiar knowledge of God and apprehension of Christ even the apostle was helped, for each saint has something to teach every other saint. Again, he seeks a heart attitude which is a condition of helpfulness and fellowship. Confidence and sympathy shown to a teacher bring to him a wonderful power to touch hearts, for they open his own heart, while in an atmosphere of suspicion the speaker loses a certain grace from his speech and the hearer is unreceptive and spiritually sterile. Paul is bidding for a hospitality of heart that will entertain the messenger of God and catch the contagion of his abounding spirituality. "I oftentimes purposed to come to you." This was no passing whim: his persevering prayers uttered his dominant desire to visit his vast "parish" and secure such fruit of righteousness from them as had

evidenced the power and presence of God among others.

14-16-. *I am debtor.* He was obligated by his special apostleship and international message. Not only had he been entrusted with "the evangel of the Uncircumcision" (Gal. 2:7), necessity being laid on him to preach it (1 Cor. 9:16-17), but he had a message to the nations as such concerning ancient promises of blessing to all the families of the earth and of present national privilege (11:13-28). Naming the people to whom he was commissioned as Greeks and barbarians, wise and foolish, he sees beneath these superficial distinctions of language and culture a common need to which he was able and eager to minister. Rome then, as now, was perishing for lack of knowledge. His guiding principle was to find virgin soil (15:19-20) and had Peter, according to papal tradition, been resident in Rome from A. D. 44 and twenty years thereafter Paul would not have been so eager to visit there. Rome had been evangelized by unknown visitors to Palestine, but Paul desired to seize this strategic point for the propaganda of the gospel and to make it a base and support for his mission to Spain (15:22-24). That which was to Jews a snare and to the nations stupidity was just as unpalatable to the pride and pslendor of sovereign Rome and to carry the offensive evangel there severely tested and at the same time displayed Paul's confidence in his message.

I am not ashamed of the gospel. This transition to the great argument reminds us that for those who were not inconsiderate and foolish there was much to fear in the awful greatness of Rome where the whole organized force of hostile human power was headed up, a force that later did its utmost to destroy the church and the Scriptures. Representing an apparently impotent and ineffective thing, a gospel repellant and humiliating in most of its features, and having for its Subject a carpenter of despised Judea Who died like a criminal, Paul might be fearful and ashamed but for the reasons he gives in the

next words. Before the end of this first chapter he will show that reason for deepest shame lies with the whole Roman world which was festering in moral corruption and idolatry. In the apostle we see the same courage and consecration to his task as in Him Who set His face steadfastly to go up to Jerusalem. If Christ be in the house He will sometimes look out of the windows.

The Theme—1:16, 17

These verses are related to the whole epistle as the text is related to an expository sermon. All the great ideas of the epistle are involved in these few, pregnant words. Lest we lose ourselves in a fog of abstract ideas let us keep sight of the fact that God's Son is the great Subject and Substance of the gospel (1:3).

For it is the power of God for salvation. In "power" there is perhaps a tacit reference to Rome, which in Greek means "force". The gospel is such a word of power as that which commanded light to shine out of darkness, which sustains the universe, and which summoned Lazarus from the tomb, and nothing short of such power could save one sinner. The power is a mode of God's personal activity in the lives of sinful men producing works possible only to Him. His words are not mere symbols of things, but are the things themselves, they not only present an ideal ethic and a logical argument but they are a spiritual dynamic equal to the accomplishment of a perfect salvation. This sole, adequate power of God refuses human effort to supplement it. "Salvation" comprehends the full result of acceptance of the gospel beginning with rescue from wrath and issuing in conformity to Christ in glory. It is a lifeboat which safely lands all who entrust themselves to it. Bishop Westcott, when accosted by a Salvation Army girl with the question, "Sir, are you saved?", replied jocosely, "Do you mean *esōthên* [I am saved] or *sōzomai* [I am being saved] or *sōthêsomai* [I shall be saved]?"

Thus he led her to see the comprehensiveness of salvation and its three phases and tenses. There is a past salvation from the penalty of sin dating from the time we first believed. Then there is the present deliverance from the power of sin by which we are saved from sinning and attain maturity. Finally, we shall be saved from the presence of sin at the advent of a Saviour Whom we await out of heaven (13:11; Phil. 3:20, 21). Positive aspects of salvation include justification, reconciliation, identification with Christ, sanctification, transformation (12:2), vivification (8:10), resurrection and glorification or conformity to the image of God's Son.

"To everyone who is believing." Thus salvation is possible for all because all can meet the simple condition of reliance on the Trustworthy One. Faith creates nothing, does nothing, deserves nothing, and has no efficacy apart from its Object, for it is not a saviour. If I entrust myself to an elevator that I may reach the tenth floor I contribute nothing to the power that raises me, nor does my igornance of the mechanism prevent my being elevated to that floor.

"To the Jew first." This is a division of all humanity according to religion. Greek life and thought had molded the world in which Paul lived. The Jew had precedence but not preference in the matter of salvation. The provision of salvation for all is without prejudice to the Jew, though his national prerogatives are now in abeyance. Paul went first to them because "it was necessary for the word of God to be spoken first to you" (Acts 13:46) and their rejection was not only the occasion of his turning to the nations but of the revelation of the secret of the gospel (16:25, 26) and of the secret of their partial and temporary hardening (11:25). There is a remnant (11:5) of Israel, and Paul petitioned God for the salvation of his kinsmen and sought to make his ministry to the nations provoke Israelites to emulation that he might save some of them (11:14). They

stumbled at the facts that faith is older than Judaism and that Greeks did not become Jews either in order to salvation or as a result of it.

Verse 17 states the content of the gospel as God's righteousness by faith for faith, thus explaining its saving power for the believer. Righteousness, of which man is destitute, is the great essential of salvation. All the way through the Hebrew Scriptures and the Gospels the demand for righteousness is made. In the gospel it is provided. *Righteousness* occurs thirty-six times, the verb *to justify* fifteen times, *justification* twice, *just* seven times in this epistle, or oftener than in all the other Pauline epistles. Righteousness is the keynote of the gospel. While God's grace is displayed as the source and method of salvation, the thing which the gospel brings is righteousness. Grace reigns only through righteousness, it is God's sure method of securing righteousness, and its recipients are made like their Lord in that they love righteousness and hate inquity. The happiness of those who hunger and thirst after righteousness is theirs. What is meant by God's righteousness? The phrase is used with different meanings in this epistle, but we venture to think that the phrase as it occurs in this statement of the theme includes all that it means elsewhere and is therefore God's personal attribute of righteousness, His exercise of that attribute, and the effect of that exercise in the man of faith. It is primarily the righteousness of God Himself which must be vindicated if man is to be righteously saved (3:25, 26), and which is recommended by our unrighteousness (3:5). The antithesis of the phrases "the righteousness of God" and "the wrath of God" seems to require that they must be understood in the same sense of attributes of God, which is true also of "the power of God". The exercise of the attribute confers righteousness upon the believer, a righteousness of which God is the Author and man the recipient. It is given to faith (1:17; 3:22; 10:6), it is "the gratuity of

righteousness'' (5 : 17), and is a righteousness which Paul had and which is in contrast to his own (Phil. 3 : 9). God's righteousness conceived of as an attribute stands revealed in earlier scriptures. It appears as the great difficulty in the way of the justification of sinners, for as there revealed it condemned the unrighteous and afforded no ground of hope. It was not a gospel till, as man proves his own unrighteousness, a righteousness of God by faith is revealed. God's attributes are seen in His activities: what He gives reveals what He is. God's Son is His inclusive Gift and the supreme Revelation of Himself. Not only does the entire complement of Deity dwell in Him, but He is made unto us righteousness from God and we become God's righteousness in Him (1 Cor. 1 : 30; 2 Cor. 5 : 21), which involves conformity to the image of the Righteous One.

In the gospel a new revelation of God's righteousness is made to faith. Revelation is made on God's side and apprehended by faith on man's side. To those who do not believe, the gospel is still veiled (2 Cor. 4 : 3). ''Revelation'' is used only of truth actually apprehended by man and thus differs from the word ''manifest (1 : 19; 3 : 21). The belief prevalent among men that God is personally righteous is not the faith which the special revelation of God's righteousness in the gospel calls for. If the prevailing belief could save men, then every sincere Israelite would have been saved. Faith appropriates the power and righteousness of God as revealed and made available in the gospel concerning His Son. The translation ''the faith of Jesus Christ'' of the Authorized Version and CONCORDANT VERSION (3 : 22, 26, and elsewhere) involves union and identification of the believer with Christ, His faith being the fount from which ours springs.

God's righteousness is revealed not only as *by* faith but *for* faith. That is, it is not only a salvation by faith but it makes possible a life of faith. Many who are gripped by the Galatian error believe in justification by

faith but teach sanctification by law works. The gospel is that those who are righteous by faith live also by faith, and Paul quotes Habakkuk to prove not justification by faith, but that the justified shall live by their faith. It is a mistake to use Habakkuk's words as a proof text for the doctrine of justification by faith, and Paul does not do so. We search Habakkuk in vain for any trace of this characteristic Pauline teaching, and his words will not bear that interpretation. They are an oracle about the value of faith for the righteous man, stating that he shall live through the then impending storm of violence and destruction at the hand of the Chaldeans. Paul gives the oracle a richer application. In view of the tempest of divine wrath that is coming on the whole world (1:18; 2:5) and all the perils incident to the life of the saint on earth the just man shall live by his faith. In Galatians 3:11 faith is put in contrast with deeds of law as a way of life. The law says (Lev. 18:5), "He who does them [My statutes] shall be living in them." and makes life depend on deeds. The gospel brings not only righteousness but imparts to the believer a life of which Habakkuk had no thought, "life in Christ Jesus" (8:2, 10). Another quotation of these words in Hebrews 10:38 presents the alternative of living by faith or shrinking back to destruction. Again faith secures life in a time of impending wrath upon apostates. Then follows the great faith chapter in which there is no suggestion of justification by faith. Thus each of the three quotations emphasizes living by faith. The quotation, as used in Romans, covers the whole life of the justified. Faith is the faculty that takes hold of all the values of God's salvation, and while a life of faith is a life of peril, because it is threatened by the world, the flesh, and the devil, it is a life that triumphs through the power of God. A simple definition came from the trenches, "Faith is betting your life on the fact that God is."

QUESTIONS

Was Romans written for correction? Why then did Paul write? (15:14, 15; 16:19). Why does Paul write so much about himself? Is truth best revealed through personality? Who is the Truth? What does Paul teach about prayer in Romans? (8:26; 12:12; 15:30; 16:4; 10:1). Do the thankless rob God? (1:21). Does the value of prayer consist chiefly in its reflex influence on the one who prays? Were Paul's prayers a sort of spiritual gymnastics? Did he seek something for others? (1 Thes. 1:2, 3; 2:9-13; 5:17; 2 Thes. 1:3). Do the later epistles indicate that spiritual maturity made him less prayerful? (Eph. 1:16; 3:14-21; 6:18, 19; Phil. 1:3, 9; 4:6, 7; Col. 1:9; 4:2). Have we the right or need to pray as Paul did? What five varieties of prayer are mentioned in Philippians 4:6 and 1 Timothy 2:1? What is a "grace", or grace gift, *charisma?* (Rom. 1:11; 5:15, 16; 6:23; 11:29; 12:6). See other occurrences of this word, 1 Cor. 1:7; 7:7; 12:4, 9, 28, 30, 31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10.

Was Satan allowed to hinder an apostle? (1 Thes. 2:18). What is to be done about hindrances? (15:30, 33). What does Paul mean by fruit? (6:21, 22; 15:28; Gal. 5:22; Eph. 5:9; Phil. 1:11, 22; 4:17). Was Peter a debtor to Greeks and Barbarians? (Gal. 2:8). If Peter founded the papacy in A. D. 44 and resided in Rome till 64 or 69, where is the evidence? Why did not Paul mention him among the persons he greets in chapter 16? When "our beloved brother Paul" arrived in Rome why did not Peter meet him? Why does Paul write five epistles from Rome without mentioning the first pope? And did Peter forsake Paul as he forsook his Lord? (2 Tim. 4:11, 16). Did Peter go to Rome or to Babylon? (1 Pet. 5:13).

Does the power of God reside in His word? (Gen. 1:3; Psa. 33:6, 9; Heb. 1:3). And in His gospel? (Jas. 1:18; 1 Pet. 1:23; Heb. 4:12; John 6:63). Does Paul speak the word of God? (1 Thes. 2:13, C. V.). What is the salvation of 13:11? What is the tense in 8:24? In 1 Corinthians 1:18? In 5:9, 10? Is it very important to distinguish Jews and Greeks? Has your survey of Romans, especially chapters 2, 4, 9 to 10 and 15, shown why it may be called "the international epistle"? Is Habakkuk dealing with the problem of justification or the problems of faith? Since God's righteousness is revealed in all the Scriptures, in what special ways is it revealed in Romans? Is it seen in a righteous indignation against and judgment of sin? (1:18; 2:5). In His fidelity to promise? (3:3-5). In His present dealing with Israel? (chapters 9 to 10). In the death of Christ? (3:25, 26). In treating men as righteous? (3:22). In His use of our members? (6:13; 12:1, 2). As energizing in the spiritual life? (chapters 6 to 8; 12 to 16). Is the connection between righteousness and salvation found in Hebrew Scripture? (Psa. 98:2; 24:5; Isa. 45:21-25; 46:13; 51:5, 6).

GEO. L. ROGERS

THE SECOND DEATH

PERHAPS few subjects have provoked so much speculation as the lake of fire. Is it literal? Is it only a figure? What is it? The answer of Scripture is plain and clear, and all that is necessary is a calm consideration of God's explanation, rather than some plan to mitigate its apparent awfulness. God is always more merciful than man and we may well leave this theme just as He has revealed it, with the full assurance that, in every detail, it is in accord with His gracious purpose.

The divine definition of the lake of fire is "the second death". The law of the lexicographer is this: the unknown must be put in terms of the known. No true definition should need defining. It may be necessary for us in these days of apostasy to define what death is, but this has been done long ere we reach these final scenes in human history. The earth has been corrupted with the carcases of the dead for thousands of years. All men have made its intimate acquaintance in their brief lives. The Scriptures have fully defined its nature.

Death is a return. The body returns to the soil, the spirit to God, and the soul to the unseen. Those who will be cast into it will go back into the state from which they emerged at their resurrection. The lake of fire, then, is a return. The physical elements return to the inorganic realm of matter; the spirit returns to God; the soul to the imperceptible sphere.

The first death is accomplished in a variety of ways. Perhaps most of mankind die of disease, due to the rav-

ages of sin. Some are drowned, others are burned to death. When God chose to purify the primeval earth he used water to wash His wayward creation off the ground. The deluge was a physical cleansing. The final purification of the earth will be more searching and severe. It will be a chemical change. Unredeemed mankind will be swept away by a besom of fire.

THE SIGNIFICANCE OF "SECOND"

It is usually supposed that the *second* death must differ from the first. Indeed, few believe that it is a death at all. Yet the moment that we realize that the word death is chosen here as a *definition* of the lake of fire we are compelled to admit that it imperatively must have its ordinary meaning. If we look up the word "jet" in the dictionary, and find that it denotes *black,* we are not prepared to see it applied to all the colors of the rainbow. When a word is used as the principal factor in a definition it must retain its usual and accepted significance.

A long list of seconds could be given to substantiate this, but a few must suffice. We have the second day (Gen. 1:8), the second river (Gen. 2:13), a second son (Gen. 30:7), the second month (2 Chron. 30:2), the second pillar (Jer. 52:222), etc. Indeed, it is generally translated *another* in our version. In the negative its force is clearly seen, as in Ecclesiastes 4:8: "There is one alone, and there is not a second."

In the case of our Lord, Who is the second man, we are tempted to magnify His superiority over Adam, yet we must remember that this phrase is concerned only with their points of likeness.

While we must maintain the essential similarity of the first and second deaths, they undoubtedly differ in scope and intention. With few exceptions, all men enter the first death, while only unbelievers partake of the second. The first is due to the operation of natural law

and seizes saint and sinner alike. The second is due to the judicial action of God and no saint shall ever have any part in it.

When we are tempted to view the first death of a sinner as a judicial infliction of God, let us remember that the believer, who can never come into condemnation, shares the same fate. Moreover, we are then confronted with the glaring injustice of judging the sinner before his case has been brought before the great Judge. The first death can be no more to the sinner than the prison which holds him for trial. He cannot be judged before sentence has been passed.

This gives us a clue to the twofold office of the second death. Like the first, it is the means of holding over the creature until God's time arrives for his vivification. The first death envelopes the sinner in oblivion, so that, so far as his consciousness is concerned, he is ushered into judgment immediately after dying. The justice of this admirable provision is worthy of note. Among men it is possible to suffer imprisonment before trial for a longer term than the ultimate sentence demands. In God's great assize all are immediately brought before the bench. They do not suffer before they are sentenced. What but death could hold the sinner without violating the recognized right of all to be judged before enduring the penalty imposed?

The second death is likewise an admirable provision. To prolong the suffering and anguish of all for the immense space of the last eon would manifestly interfere with the infliction of various degrees of judgment. No sane man would consider it just to inflict a penalty for thousands of years for a life of as many days, especially in the case of some who were never called to account before a human bar and who were reckoned philanthropists by their fellow mortals.

Eonian life is only for the believer. Others cannot be vivified during the eons. What shall be done with

them until the consummation? The second death is the answer. Just as the first death held them for judgment, so the second death will hold them for reconciliation.

The discipline which changes the unbeliever into a fit subject for reconciliation at the consummation is all included in his judgment between the first and second death. If such discipline or penalty could be endured in death then there would be no need for a resurrection. It is called a resurrection of judgment and is in contrast to the resurrection of life. These epithets, given by our Lord Himself, are in perfect correspondence with the teaching of Paul in the fifteenth of first Corinthians. There, in giving the three classes who are to be vivified, who are to have a resurrection of life, he entirely ignores the resurrection of judgment at the great white throne. There is no hint, in any passage of Scripture, that anyone will receive the gift of life except at the presence of Christ, during the day of Jehovah, and at the close of the eons.

It needs no imagination to conceive the effectiveness of God's judgment. The earth is gone. The sinner is absolutely helpless. His judgment is not merely an aimless punishment for his sins, but a carefully designed discipline which will correct his errors, and, in correcting, acquaint him not only with his true self, but with God. Judgment, in the Scriptures, always has the essential thought of *righting what is wrong*. When God "judges" the widow He does not afflict her further, but avenges her wrongs, and restores her rights. When the time comes for the judgment of the dead of the first resurrection (Un. 11:18) they are not led forth for execution, but are given the awards which are rightly theirs in the kingdom. Only sinners need fear judgment, yet even to them it brings the needed discipline that rights their relationship with God.

Unbelievers are raised and judged at the great white throne. They cannot be given eonian life, but they must

be vivified when death is abolished, at the consummation. This presupposes their literal death in the lake of fire. If the lake of fire is not actual, physical death, then the abolition of death at the consummation is impossible, for there is no death to abolish. Christ was literally made alive, the saints will be actually vivified in His presence, hence the rest must be really given life at the consummation. This can only be if the lake of fire is literal death.

To understand the lake of fire aright we must grasp the fact that the preceding era is occupied with *judging*. The great white throne session is not confined to the trial and sentence of those who appear before it. During that era the dead are dealt with according to their deserts. The pains and penalties are inflicted. All the tangled affairs of humanity are adjusted and set right. All who appear before it are sinners. During their previous lifetime sin operated in them and caused their death. Is it not perfectly just that a judicial review of their acts should lead to the same sentence? The soul that sins shall die, is not merely a natural law operating in man. It is also the judicial decree of the great Throne Sitter. After suffering for their sins, all who appear before the great white throne are doomed to die again. The means for this is the lake of fire.

Let no one shrink with horror at this fact, as though it entailed excessive suffering and agony. A death by fire is not necessarily painful. God has allowed many to die the first death by means of fire. Some are unconscious before they have time to feel the flames. Others, especially His own witnesses, have suffered agonies at the stake. The lake of fire is not presented as a place of suffering, but a place of death, in connection with the great white throne judgment. Every court has some means of inflicting the extreme penalty, such as hanging or electrocution. They use the least painful process. The lake of fire is the hangman, the executioner of the great

white throne. Death will probably be so instantaneous that suffering will be practically unknown.

All other forms of death involve corruption and defilement. If all were hanged, what a mass of putrifying flesh would taint the scene! Even if they were drowned, as at the flood, the carcases would corrupt the water and the air. But fire purifies. It accomplishes a chemical change. The disintegration produces no pestilence. It is a token that sinners shall no longer defile the universe. To make this appear as though the sinners themselves were cleansed by this fire is a most serious mistake. To suppose that it serves to purify them from sin is an enormous error. Christ alone can cope with sin. Their cleansing must come through Christ, not through the purgatorial pains of the burning lake.

Any attempt to apply figurative language concerning death to the lake of fire will not stand the test. In Romans 8:6 we read that "to be carnally minded is death." Better, "the disposition of the flesh is death". If this is the death which is the lake of fire, then all are in that lake now. All unbelievers have the flesh's disposition and all believers have a measure of it as well. Besides, the unbeliever before the great white throne has this disposition before he is cast into the lake of fire, hence the whole is reduced to meaningless words. There is no warrant for the thought that the lake will destroy or burn out the second death. It *is* the second death.

The lake of fire is closely associated with the last two of the four great catastrophes which mark the boundary between the five eons which comprise earth's history. Four times the earth passes through the throes of worldwide physical destruction, to emerge again into a new and different condition. Two of these are past and two are future.

In the past the agent of destruction was water. The disruption which we find at the very forefront of revelation leaves the earth, which was created without any

seas, covered with a watery deep (Gen. 1:2). The deluge once more washed it clean of its inhabitants.

In the future the agent of destruction will be fire. In various forms it will enter into the day of wrath which precedes the millennium, and after its close the holocaust will dissolve the earth into its very elements.

It is a notable fact that the changes going on in the earth may nearly all be referred to these two media, water and fire. The first produces a physical, the second a chemical change. Fire is far more searching than water. Its action is a thousand times more thorough. It completely transforms the very constitution of that which passes through its flames. This agrees with the fact that future judgments will be infinitely more effective than those of the past, and will lead to perfection.

Both Scripture and nature agree that the earth is a storehouse of fire. We may hesitate as to the exact thickness of its solid crust, but a little reflection will convince us that most of the earth's mass must be molten and liquified by the intense heat indicated but a short distance beneath its surface.

How frail and confined is puny man! He depends for sustenance on a thin film of soil on some of the earth's surface. The rocks will not feed him and the sand will not furnish food. Only where water and weather have oxidized the ground can he maintain his fragile life. A few feet down beneath the surface soil he finds the sphere of sulfation which is poisonous to all living substance. Still further down, if he could reach so far, is the storehouse of fire waiting for the day of judgment to engulf the world in flames unquenchable. Truly he is a prisoner in the universe, confined behind bars he cannot break.

The past is always a help in understanding the present and the future. No one wonders whether the deluge was a literal infliction or a figurative visitation. Its effects on the earth's surface is apparent in some places

to this very day. It has found a place in almost all the early legends of mankind. The account is so specific and circumstantial that we are involved in inextricable difficulties the moment we seek to reduce it to a figure.

Those who believe God concerning the ultimate reconciliation of the universe are concerned to find some place and some measure by which this is effected in the case of those who are judged before the great white throne. This arises from the fact that they have not sufficiently considered the character of that judgment and its sufficiency to effect the work of reconciliation, without any further aid, such as the lake of fire might afford.

It has been pressed that the lake of fire is a purging process, a disinfecting agency, calculated to rid the sinner of his sin and make him fit for God's presence. This, of course, is the purgatory of Roman Catholicism, with little modification. *Its great fault lies in that it provides a substitute for the sufferings of Christ.* Let us be clear on this: *no sufferings of the sinner can purge his sins. That is accomplished solely by the sacrifice of Christ.* Besides the sinner *has been judged* at the great white throne, so why continue the infliction for the whole of that tremendous eon?

The word *theion,* brimstone, sulphur, has been seized and given its literal signification, *divine,* to support the thought of a figurative lake of fire. But the word is always used as a noun in Scripture, and we are not warranted in the rendering *divine fire.* Literally it is *of fire and divine,* which makes no intelligible sense. The fact is that sulphur got its name from the religious use made of it in heathen lustrations. Fire and sulphur was supposed to be a purifying agent. Indeed, it is a good disinfectant, and is so used today.

Needless to say, the idolators did not purify by plunging the person into fire and sulphur, nor did they even apply it to their bodies. Only one who has been burned by sulphur knows how malignant such a sore is. It

seems to defy healing. The ancients assuredly did not purify by any such means. Their method was rather to sprinkle sulphur on a torch and carry the flame thrice around the place or person to be purified. Hence they called sulphur by the name *divine*. But no such thought is ever attached to it in the Scriptures. Sodom and Gomorrah were not purified by sulphur. They were condemned. We should never allow ourselves to be driven to such exegencies even if it be to support a precious doctrine. The truth needs no prop.

The vast amount of confusion on the subject of death results, in large measure, from failure to distinguish its figurative use. We make bold to say that, literally speaking, the sinner is not dead in life. Yet he is so oblivious of God that the relation between them is most aptly illustrated by comparing it to death. In the language of the simile, he is *like* one who is dead, toward God. In the stronger language of the metaphor, he *is* dead to God. This should not be called "spiritual" death, for his spirit is not dead. All the meaning and force of the figure comes from its likeness to literal death.

Death is always oblivion. The saints ought to have nothing to do with sin. They should be entirely oblivious of its presence. This is also expressed by calling them dead to sin. In the judgment the sinner will not be oblivious of either God or sin. He will be acutely conscious of the presence of God and his sins. This will cease in the second death, for he will be oblivious to everything. He will be literally dead.

The fact that this is not a vivification is further impressed upon us by the studious avoidance of any reference to the spirit. At death the body returns to the soil, the soul to the unseen, the spirit to God. As a matter of fact, there could be no resurrection unless God "gives up" the *spirits* also which had returned to Him. This, we repeat, is intentionally suppressed, because the spirit does not play the principal part, as it does in the

resurrection of life. Instead, the unseen "gives up" their souls and the sea and death "give up" their bodies (Un. 20:13). "Sea" seems quite literal here. But "death", in addition to the sea, can mean nothing else but the places of sepulcher on the land, the graves, the tombs, wherever the remains of men may be. Their bodies come from their earthly tenements, their souls return from the imperceptible. No mention is made of the spirit, which alone can bring them back to such life as they have, because this is not the resurrection of life.

In their return to death the action is reversed. Instead of death and the unseen giving up the dead, these are cast into the lake of fire. The new earth will not have a single cemetery. All death in the universe will be segregated in the devouring lake. It will be the only mausoleum in the world. Nowhere, in all creation, will the corrupting flesh of humankind taint the air or offend the ground. Nowhere else will be the need of cremating the corpses of the dead. "Death will be no more" on the new earth. All will live until death is finally abolished. Only in this fiery lake will death make its final stand, the last enemy of mankind. Therefore, it *is* the second death.

In the last eon death is segregated. In the consummation it is abolished. The first death cannot be the last enemy. It is the second death which has this distinction. Hence it must continue throughout the last eon. One of the special characteristics of the new earth will be the absence of death, for no one will die, and those who are dead will all be confined to the fiery lake. But when the consummation comes, when all the other foes of God and man have been subdued, then will death—the second death—yield to the life-giving power of the Christ of Golgotha. As, in Adam, all had died, so, in Christ, shall all be made alive. A. E. K.

PAUL ENTERS NEW FIELDS

In Section 191[2] of the structure of the Acts (16:9—17:4) we see Paul visiting new fields in his ministry in association with the twelve. This section, naturally, falls into two parts, as follows:

195[1]: 16:9.	Vision.
195[2]: 16:10—17:4.	Response to the vision.

Hitherto, as we have seen, Paul's attempts to enter new fields, in this ministry, had been circumscribed by God. Illness, in Galatia, prevented him from going to the districts beyond, while the spirit's prohibitions prevented him from speaking in the province of Asia and Bithynia. But now, in Troas, God grants him a vision that indicates where the next field of ministry lay, "And during the night a vision was seen by Paul. A certain man, a Macedonian, was standing and entreating him, and saying, 'Cross over into Macedonia! Help us!'" (Acts 16:9). The Macedonian call was God's way of suggesting that Paul's next ministry was to be in Europe rather than in the province of Asia.

Section 195[2] of the above structure (16:10—17:4) may be expanded as follows:

196[1]: 16:10-12.	Journey from Troas to Philippi in Macedonia.
197[1]: 16:13-40-.	Ministry and results.
196[2]: 16:-40—17:1-.	Departure from Philippi for Thessalonica.
197[2]: 17:-1-4.	Ministry and results.

In the foregoing structure (16:10-12) we have Paul's

journey from Troas to Philippi in Macedonia, "Now as he perceived the vision, we immediately seek to come away to Macedonia, deducing that God has called us to preach the evangel to them. Now, setting out from Troas, we run straight to Samothrace, yet the ensuing day to Neapolis, thence to Philippi, which is the first city of Macedonia, a colony. Now we were in this city, tarrying some days." Paul yielded an immediate response to the vision, not even stopping to preach in Troas, where Luke had apparently joined Paul's party, for the history is now given us in the first person, "*we*" (verse 10), instead of "*they*" (verse 8). Setting sail from Troas, with favorable winds, they made Philippi in the remarkably short time of two days. On a later occasion it took five days (Acts 20:6). Divine hindrances are replaced by divine acceleration when the right place and time for His testimony arrives. There is no "lost" or "wasted" time when we depend upon God's guidance as to the time and place for testimony. Philippi, which was about ten miles distant from its harbor, Neapolis, was a Roman colony, outside the jurisdiction of the governor of the province, enjoying self-government and many of the privileges of Rome itself.

Paul's ministry in this city, and its results, are made known in the next section of our study, Acts 16:13-40-. This section may be displayed as follows:

198[1]: 16:13. Going to the place of prayer. Speaking to the women.
  199[1]: 16:14. The Lord opens Lydia's heart.
    200[1]: 16:15. Favorable after results.
198[2]: 16:16. Going to the place of prayer. Met by demon-possessed damsel.
  199[2]: 16:17-18. Paul, in Jesus Christ's name, casts out the demon.
    200[2]: 16:19-24. Unfavorable after results.
198[3]: 16:25-26. Prayer in prison. The great earthquake.
  199[3]: 16:27-34. The jailer and his household saved through the Lord Jesus Christ.
    200[3]: 16:35-40-. Favorable after results.

Paul's ministry in Europe began at the place of prayer. "And the day of the sabbaths we came outside of the gate beside a river, where we inferred there was prayer, and, being seated, we spoke to the women who are coming together." Evidently there were not enough Jews in Philippi to establish a synagogue. In such circumstances the Jews usually resorted to the seashore or a river for prayer, as such places were considered pure. Paul, aware of this custom, resorted to the river, on the day of the sabbaths, where he "inferred there was prayer". A women's prayer meeting was the fertile soil that God selected for the first implanting of the seed of the evangel in Europe, for a prayerful heart is peculiarly open to the truth of God.

Then we read (verse 14), "And a certain woman, named Lydia, a seller of purple of the city of Thyatira, revering God, heard, whose heart the Lord opens up to heed what is being spoken by Paul."

As an apostle, a preacher, and a teacher, Paul was preëminent above all of his own day; no one has arisen, since Paul's day, who is anywhere near his equal. But when it is a question of fruitage from ministry, he was every whit as dependent upon the Lord as we are, for *the Lord "opens up" Lydia's heart* "to heed what is spoken by Paul". We may plant and irrigate, but it is God who "makes it grow" (1 Cor. 3:6). Therefore, we are not to be "boasting in men" (1 Cor. 3:21), but to heed the injunction that "He who is glorying, let him be glorying n the Lord" (1 Cor. 2:31). Preceding the opening of Lydia's heart, she had two essential requisites for a truth-seeker—the spirit of prayer, and a heart that revered God. She was the first fruit of the evangel in Europe, although she was a native of the province of Asia, which Paul had just been forbidden to evangelize. As "a seller of purple of the city of Thyatira", she was probably a woman of considerable wealth. Can we not see that it was "of God" that the first convert in Phil-

ippi, at the very inception of Paul's European ministry, should be one who could contribute liberally to the support of the evangel? The Philippians, afterwards, perhaps urged on by Lydia's example, filled Paul with rejoicing because of their liberal and continuous "contributions to the evangel" (Phil. 1:5, 6).

Now we read of the favorable after-results that followed the opening of Lydia's heart: "Now as she is baptized, she and her household, she entreats, saying, 'If you have judged me to be faithful to the Lord, come into my house and remain'. And she urges us" (verse 15).

The promise to Abraham was "in thee shall all *the families* of the earth be blessed" (Gen. 12:3). In harmony with this promise, the proclamation of the kingdom brought blessing to whole families or households. Cornelius and his entire house were saved (Acts 11:14). Lydia and her household are baptized (Acts 16:15). The Philippian jailer and all his household believe (Acts 16:34). Then there were the household of Chloe and the household of Stephanas (1 Cor. 1:11, 16); also the household of Crispus (Acts 18:8). In Paul's ministry, the salvation of households occurred only during the interval between the Jerusalem council and Acts 19:21 —the period of his association with the twelve. In the evangel, to which Paul was severed, salvation is individual. During Paul's double ministry, in harmony with the then supposed kingdom standing of the gentile ecclesias, whole households were saved. This does not deny that later these become joint enjoyers of an allotment, in a joint body, and joint partakers of the promise in Christ Jesus, through the evangel which Paul was dispensing. See Ephesians 3:6, 7. If they received *Paul's evangel,* they were baptized in one spirit into one body (1 Cor. 12:13).

But the baptism of Lydia and her household was not the only favorable after-result of the Lord's opening of her heart, for she offered her house as an abiding place

for Paul and his associates during their Philippian ministry.

In verse 16 we again see Paul going to the place of prayer: "Now it occurred, at our going to the prayer, a certain maid having a python spirit meets us, who afforded a vast income to her masters, divining." On his way, Paul meets a demon-possessed maid. Possessed of a python spirit, which, through soothsaying and wild, delirious ranting, gave her the place of an oracle in the minds of superstitious idolaters, this slave girl was a valuable source of wealth. Now the Lord Who opened Lydia's heart again shows forth His power: "She, following after Paul and us, cried, saying, 'These men are slaves of God most high, who are announcing to you the way of salvation!' Now this she did many days. Now Paul, being vexed, and turning about, said to the spirit, 'I am charging you, in the name of Jesus Christ, to be coming out from her!' And it came out the same hour" (verses 17, 18).

This demoniac persistently followed Paul and his associates for many days, the demon within her testifying to them as the slaves of God who make known the way of salvation. In a similar manner testimony was often rendered to the Lord during His earthly ministry (Mat. 8:29; Luke 4:33, 34). But such testimony discredits the Lord and His slaves, as well as the truth of God. Therefore, the Lord would not permit it. See Luke 4:35: "And Jesus rebukes it, saying, 'Be still, and be coming out from him!' And, pitching him into their midst, the demon came out from him, not harming him at all." In like manner Paul now repudiates this demoniac testimony, charging this python spirit, in the name of Jesus Christ, to come out of the maiden. And the Lord's power is again show forth, for "it came out the same hour".

Now in Section 200[2] of the structure (16:19-24) we have unfavorable after-results: "Now her masters, per-

ceiving that the expectation of their income was come out, getting hold of Paul and Silas, draw them into the market to the magistrates, and, leading them to the officers, said, "These men who are perturbing our city belong to the Jews, and they are announcing customs which it is not allowed us to assent to, nor to do, being Romans. And the throng assailed them, and the officers, tearing off their garments, ordered them to be flogged with rods. And, placing on them many blows, they cast them into jail, charging the warden to keep them securely, who, getting such a charge, casts them into the inner jail, and secures their feet in the stocks." Whereas the exhibition of the Lord's power in the opening of Lydia's heart brought about favorable results, the casting out of the python demon brought about unfavorable results. The reason is not far to seek, for this is the first time that Paul's evangel had come into conflict with the religion of the nations and the evil spirit powers that control it. True, at Lystra Paul was stoned by the gentile idolaters, but not until they had been stirred up against him by the Jews, for at first the Lystrans were friendly to him. Thus far the Jews had been Paul's only opponents. The bitter opposition of Judaism is now reinforced by demons and evil spirit powers in their common opposition to Paul's evangel. What strange alliances are formed between the enemies of God's truth!

The masters of this slave girl now seize Paul and Silas and drag them before the magistrates with the false accusation. Their professed concern about the customs which Paul and Silas announced was but feigned. The real motive, underlying their opposition to the apostles, was that "the expectation of their income was come out". And this is still the controlling motive of opposition to God's truth, not only among unbelievers, but also among believers, whose opposition to the recovery of truths such as the universal justification, vivification and reconciliation, the problem of evil, the doctrine

of the eons, etc., is too often controlled by the question, "How will these truths affect my ministerial or church standing and my income?"

As the casting out of a demon was not a violation of law, it is not mentioned by their accusers. The charge that the apostles were perturbing the city was unfounded, for it was their own demon-possessed slave girl that had created all the disturbance. The charge that Paul and Silas "belong to the Jews" was cunningly framed to arouse the animosity of the Roman officers, for the Jews had just been driven out of Rome, and were consequently discredited throughout the empire. But this charge was also false, for Paul, who we know was a Roman citizen (Acts 22:25-29), claims Roman citizenship for Silas also (Acts 16:37). The last charge, the announcing of new customs, was covered by a practically obsolete law which forbade the bringing in of new religions or religious teaching. If legally tried and convicted, the apostles might have been imprisoned for a long period of time, thus seriously hindering the progress of the evangel. It was their own illegal treatment which effectually tied the hands of the Roman officers, so they could do nothing thereafter to hinder the proclamation of the evangel is Philippi. Surely all things are *out* of God and *through* Him and *for* Him! (Rom. 11:36).

In verses 25, 26 we again have prayer, this time in the Philippian jail: "Now at midnight Paul and Silas were praying and singing hymns to God. Now the prisoners listened to them. Now, suddenly, a great quake occurred, so that the foundations of the prison are shaken. Now, instantly, all the doors were opened, and the bonds of all were slacked."

The progress of the evangel was not hindered through the terrible Roman flogging that the apostles had received, nor through the filthy jail into which they were cast, nor through the torture of the stocks into which their feet were placed. For, in prison, Paul and Silas

pray and sing hymns to God; the prisoners listen; the earthquake shakes the foundations of the prison; the doors are opened; the bonds are released; the prisoners are convinced that these are indeed "slaves of God most high, who are announcing . . . the way of salvation". God turned these human hindrances so that they came to be for the progress of the evangel.

In Section 199[3] of the structure (16:27-34) we have the salvation of the jailer and his household: "Now the warden, coming out of his sleep, and perceiving the doors of the jail open, pulling a sword, was about to despatch himself, inferring that the prinsoners have escaped. Yet Paul shouts with a loud voice, saying, *'Commit nothing evil to yourself, for we are all in this place!'* Now, requesting lights, he springs up, and coming in a tremor, prostrates to Paul and Silas, and preceeding them out, averred, 'Masters, what ought I to be doing that I may be saved?' Now they said, 'Believe on the Lord Jesus, and you shall be saved, you and your household.' And they speak to him the word of the Lord, together with all who are in his house. And taking them aside, in that hour of the night he bathes their blows, and is baptized, he and all his household, instantly. And, leading them up into his house, he sets a table before them, and exults, having believed in God with all his household."

Here we have a third exhibition of the Lord's power in Philippi: first, the opening of Lydia's heart; then the casting out of the python spirit; and now the salvation of the jailer and his household. Let us note the steps that led to this salvation. The jailer is aroused out of his sleep by the earthquake; he becomes aware of the opened doors; he fears that some, if not all, of the prisoners have escaped; he knows that this means a dishonorable death for himself; he draws his sword, intending to take his own life; Paul's shout, out of the darkness, reveals the divine power to read the thoughts of men, and to see in darkness, humanly speaking, impenetrable.

Undoubtedly he was aware of the testimony that had been borne to them by the python spirit. All these things, combined, convince the jailer that Paul and Silas, and their message, are from God. Conviction of his sin, and his need, lay hold of him; hence the cry, "what ought I to be doing that I may be saved?" Consequent upon the realization of his sin and his need, the answer to this question is simply this: "Believe on the Lord Jesus, and you shall be saved, you and your household." Paul does not stop with his entreaty, for faith does not come that way. "Faith is out of tidings, yet the tidings through a declaration of Christ" (Rom. 10:17). In harmony with this thought, Paul and Silas present the truths concerning Christ which are to be believed. This would most certainly contain the declarations concerning His death, burial, and resurrection, for there is no evangel apart from these (1 Cor. 15:1-4). To this preaching of the gospel of God's grace, there is an immediate response of faith on the part of the jailer and all his household. The kingdom baptism is administered, for Paul now is working in association with the twelve in their kingdom ministry. Then followed the fruitage, exceeding joy, and transformed lives, for the same warden who had treated them so mercilessly the day before, now bathes their wounds, takes them into his home, and sets a table before them. Grace not only saves, but transforms!

In Section 200[3] of the structure (16:35-40-) we have favorable after-results: "Now at the coming of day the officers dispatch the constables, saying, 'Release those men.' Now the warden reports these words to Paul, that, The officers have sent a dispatch that you may be released. Then come out now, go in peace.' Yet Paul averred to them, 'Lashing us publicly, uncondemned, men belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously! No. But let them come themselves and lead us out!' Now the constables report these statements to the officers. Now they

were afraid, hearing that they are Romans, and coming, they entreat them, and, leading them out, asked them to come away from the city. Now, coming out of jail, they came to Lydia, and, seeing the brethren, they console them."

The fact that Philippi was a military colony and its officials army officers, instead of magistrates, probably accounts for the illegal punishment of Paul and Silas without the formality of a trial or judicial hearing. By the following day these bungling officials seem to have realized the error of their proceedings, so they sent constables to the warden of the jail, ordering their release. The warden naturally was pleased, and brings the message to the apostles, urging them to go in peace. But Paul sees that this changed attitude of the officials is of God. He is thinking of the things that will minister to the progress of the evangel in Philippi. So he refuses to leave the jail, making known his Roman citizenship, and demanding that as they had been publicly lashed and cast into prison, though uncondemned, these guilty officials should now publicly acknowledge their unjust procedure, by personally leading them forth from the jail, and liberating them. The constables bring back this demand to the officials, who, now thoroughly alarmed, yield to Paul's demand. Lest a rumor of this affair should reach Rome, they entreat the apostles to leave the city. This the apostles did, without undue haste, after visiting Lydia and the various brethren in the city. Thus Satan's attempt to hinder the progress of the evangel in Philippi suffered a reversal, for, after the officials' public acknowledgement of their fault, they could not persecute the saints, or in any way hinder the progress of the evangel, for they would not want their unjust and disgraceful treatment of Roman citizens brought to the attention of their superiors. It is written, "Surely the wrath of man shall praise Thee! The residue of wrath shalt Thou restrain" (Psa. 76:10). H. W. Martin

THE HUMAN SPIRIT

Except in a figurative sense, a human being is not a spirit, but a combination of body and breath. These unite to produce a spirit and result in life and sensation (Gen. 2:7). In studying the spirit of mankind, and, indeed, all animals, in the sacred records, especially the Hebrew Scriptures, we find it closely associated with the breath. The spirit is the link between breath and life. This is hidden from the reader of the Authorized Version. In speaking of the scope of death by the flood, it reads "all in whose nostrils was the breath of life" (Gen. 7:2). It should read "all those in whose nostrils was the breath *of the spirit* of the living".

We all know by experience that our life depends on breathing. To "expire" means death. But we also know, from the Scriptures, that the *spirit* is the only source of life. Hence it is easy to see how logical is the order of the terms in this notable phrase, "the breath of the spirit of the living," for the air we breathe, combining with elements in the body, produces the power or spiritual energy on which life depends. Breath is used in the Scriptures as synonymous, in some sense, with spirit. As the presence of one involves the other, and breath is a cause of which spirit is the effect, there is good ground for their association. Let us consider some of the passages in which they appear.

First, however, let us note the arresting fact that *spirit is not mentioned in the account of Adam's creation.* Not only that, but he is distinctly said to be formed of

the soil of the ground (Gen. 2:7). *That* is the *man*. It is useless to oppose this, as many do, who insist that man is essentially spirit, with a material husk or shell. Such is not God's inspired account. *The first man is of the soil, soilish* (1 Cor. 15:47). Into this human frame God blows the breath of the living. As we are still breathing the breath of the living, we should not miss the meaning of this statement. When God formed Adam the human organism began to function after the inflation of the lungs. Then, with studied avoidance of the next link, which is spirit, we are told that the human became a living soul.

The reason for this is not far to seek. Adam is not the only man in view. The Second Man, the Last Adam, is so preëminently spiritual, that, for the sake of contrast, the spirit must be suppressed in recording Adam's creation. As to fact, he must have had a spirit. As to truth, he is merely a living soul, made of the soil and atmosphere, a mere flame, fed by the material elements of earth. We are like him. Only as we come into contact with the Lord from heaven, the life-giving Spirit, do our spirits become paramount.

There is little danger of being too materialistic as regards the constitution of the human race. The tendency today is to deny the plain assertions of the Scriptures. Elihu's words to Job show how, in death, mankind is but inorganic matter, such as is trodden beneath our feet (Job 24:14, 15):

> If He places His heart on him,
> He will gather to Him his spirit and his breath,
> All flesh will expire together,
> And mankind will return to soil.

Dissolution is a chemical process. Organic substance returns to inorganic. It is the reversal, after death, of the formation of Adam, before life. Life also is a chemical process. The fuel used is the oxygen of the atmos-

phere. The power generated is the spirit, which unites with the body to give life and sensation, or soul.

As only the oxygen of the atmosphere seems to combine with the substance of the body to carry on its vital functions, we have a strong inclination to make it the "breath" which produces spirit. There seems to be a similar analogy between the soil of the ground and the oxygen of the atmosphere, for the Hebrew word soil (not "dust"), which is used of man, does not include all the surface of the earth, but only such portions of it as have been oxygenated and are able to support plant life. It almost seems that the energy resulting from the intake of oxygen is the spirit of soulish humanity. But such passages as Job 37:10, "The breath of the deity gives ice," seems to show that the word breath itself is not restricted to oxygen, even though it seems to be the essential factor in human vitality.

The spirit in man may therefore be considered as the vital force resulting from a combination of earth's substances, solid, liquid and gaseous, under the creating and sustaining hand of God. The gas may be used as it is, but the solid substances must first be pulverized and aerated into soil. This was used at creation. Since then it must be further organized into living plants before it can enter into the animal organism, and be assimilated by the body as food. In the lungs the atmosphere comes into contact with the blood. The breath, it seems, undergoes a chemical change, which may be compared with combustion. As the air rushes into a fire and transforms the coal into heat and energy, so the breath combines with the substance of the body to form spirit, the energy which is evident in action, in life, and in intelligence.

As my subject is the human spirit, it is far from my purpose to deny that man *has* a spirit. But I do wish to press the point that man *is not* a spirit. He is essentially soil, and his spirit is not, speaking strictly and analytically, a distinct entity, a separate personality from his

flesh, but a force generated by the combustion of the breath and the body. I believe that there are spirits without bodies. I know that they can enter and control the human body by overpowering the human spirit. But I can find no warrant for supposing that the *human* spirit is of this kind. The body of man is not merely a home of the spirit, but an essential factor in the production of his spirit. He can have no human spirit without a body and breath.

There are many kinds of spirits. The human spirit is certainly distinct from all others. "For what in humanity is acquainted with that which is human except the spirit of humanity which is in it?" (1 Cor. 2:11). We cannot understand other spirits and they cannot understand us. Our spirits cannot understand the spirit of God apart from the reception of His spirit. Let us not, then, distort our study of the *human* spirit by confusing it with others. A spirit being has not flesh and bones (Luke 24:39), but a human spirit is dependent on flesh for its existence. For that reason it is subordinate to the soul and the flesh in the old creation.

We, of course, rely on the Scriptures alone to prove this position. Yet, as each of us has this human spirit of which we are speaking, all of us have seen the truth put to a practical test. We cannot create life, but we have seen it destroyed. How do men dispose of the spirit, on which life depends? They cannot touch it. But they can stop the act of breathing, and they can pour out the blood, or destroy the body so that it cannot function. By doing these they effectually destroy the spirit and cause death. Life is dependent on the functioning of the body, especially the lungs. The link between breath and life is the spirit, which vanishes with the breath. It is impossible to perceive a human spirit apart from its two necessary causes, body and breath.

Perhaps a parallel in another realm will help to clarify our thoughts. Electricity is, in some ways, com-

parable with spirit. We have often compared a human being to an electric lamp, in which the filament is the material body, the electric current the spirit, and the light the soul. If the current is stopped the light, like the soul, goes to the "unseen". The filament remains. The question is, how to stop the current if we have no switch to turn it off. All we can do is to go to the power house and put out the fire. We can stop the supply of fuel, but it would be far easier to shut out all the air. We could strangle it or choke it. When the fire is out there will be no electricity and no more light. Our bodies are miniature power plants for the production of vital energy. The breath is essential to spirit, to life and sensation.

While we know that spirit is the immediate cause of life, we cannot determine its presence by any of our senses. We must fall back on the breath, which causes spirit, or on the soul, which is a product. If a person is breathing he is alive. If he has consciousness or sensation or motion, he still lives. When we see an illuminated bulb, we reason that there is an electric current to cause it. Conversely, if the light is gone, the current is absent. When we see a corpse, without motion, unresponsive to any sensation, with no respiration, we may be quite sure that the spirit is no more.

What becomes of the spirit in death? We may as well ask, What becomes of the electric current in darkness? Both the breath and the spirit are presented to us as a gift from God. The Deity, being Himself spirit, is, in a very special sense, the God of the spirits of all flesh (Num. 16:22; 27:16). Isaiah, reminding us of His creative acts, tells us how He sustains His creatures on the earth (Isa. 42:5):

> **Who gives breath to the people on it,**
> **And spirit to those who walk in it.**

At death He takes back these gifts. The air we breathe, just as the food we eat, is due to His bounty.

Having no need for these in death, they revert to the Giver. So it is with the spirit. According to Ecclesiastes (12:7):

> The soil shall return to the earth as it was,
> And the spirit shall return to God Who gave it.

LIFE BY SPIRIT

Life, in its various aspects, is always a manifestation of spirit. As we have seen, the body, apart from the spirit, is dead (Jas. 2:26). In order to make the image of the wild beast speak and act, the false prophet gave it a *spirit*. It has been suggested that this will be some electrical robot, fitted with sound devices along the lines of the radio. We have known radios which needed only the proximity of a human form to start them. All that was necessary was to walk toward them, and the "capacity", so-called, of the body would tune them to some distant station. But this is only speculation. The point is that the image will act as if alive, and a *spirit* is given for that purpose. It may be that the image is given an evil spirit being for its operation.

The two witnesses, left dead in the city of Jerusalem for three and a half days, are made alive by the entrance of the spirit of life from God (Un. 11:11). All of this goes to prove the general rule that "the *spirit* is that which is vivifying" (John 6:63). This was true even of our Lord Himself. He was put to death, indeed, in, or by, flesh, yet made alive in, or by, spirit (1 Pet. 3:18). His death included His spirit as well as His flesh, for He commended it to His Father. But the flesh was the *means,* or *instrument,* by which He was put to death. So also the spirit is the *means* by which His body was recalled to life. The dative case, used in this passage should bar all from the idea that His flesh only was crucified and His spirit only was vivified. Moreover, how could His spirit be made alive if it had not previously died?

To sum up this section of our subject: Apart from the special operation of the spirit of God in the saints, a human being is made of soil from the ground, which combines with the breath to create the power or energy called spirit, which, in turn, imparts life as well as sensation, which is called soul. This may be called the zoological aspect of spirit. The word is usually used in loftier spheres of thought, to denote the metaphysical human, and the motions and powers of the mind and heart. It is to these aspects that we now address ourselves.

THE BELIEVER'S SPIRIT VIVIFIED

There is another and higher source of spirit than that provided by the breath and the body. Our Lord tells us that the *declarations* which He spoke to them are spirit and are life (John 6:33). This introduces us to the most vital of all the usages of the word, for us who are members of Christ. There is a sense in which God's words energize us, vitalize us. These words have no direct effect on our physical frames, but they put new life into our spirits. Hence "the body indeed, is dead because of sin, yet the spirit is life because of righteousness" (Rom. 8:10). This is due to the operation of the spirit of God through the Word of God, so that the part played by our own spirits is subordinate, and not always easily distinguished.

The spirit's law of life in Christ Jesus frees us from the law of Sin and Death (Rom. 8:2). The law of Moses was for the flesh: this do, and live. As all have failed, it has become a law of death. Not so with life in Christ Jesus. The law for life in Him is quite the opposite. It is for those who do *not* do, but believe (Rom. 4:5). It is not a wage, but a gift. This life is not for the flesh, but for the spirit. This is what frees us from all condemnation. In spirit we fulfill the just demands of the law, though we do not walk according to its fleshly com-

mands. The disposition of the flesh is death, that of the spirit is life and peace (Rom. 8:6).

The impartation of life to our spirits by the Word is the great miracle which transforms sinners into saints. It is the vital point in the two figures which are used to illustrate their entrance into life. Human beings receive life by creation or generation. Adam and Eve were created. All the rest are born. Those who enter the kingdom do so by being begotten of the spirit (John 3:5). As those who share in the celestial allotment are not sufficiently equipped for the new sphere by regeneration, they are made a new creation, with added powers and capacities to enable them to function when away from the earth. They will not be turned into spirits, but they will receive spiritual bodies in place of their present soilish bodies (1 Cor. 15:47-49).

SPIRIT AND FLESH

A point of great importance, in this connection, has been lost in the looseness of our common translations. It is this: We have never been *raised* together with Christ. We have been *roused* (as to our souls) and *vivified* (as to our spirits), but never *raised* (as to our bodies). The figure of resurrection is never applied to our present place in Christ because our bodies are not directly affected by the present operations of the spirit of God. There is an indirect reaction, through the spirit and the soul, but no direct effort to save the body. Hence the believers dies just as readily as the unbeliever from causes which affect his physical frame. The contentment, the consolation, the joy, the exultation which comes to us through the Word of God, as well as the restraint from destructive sins against the body, ought to react for the health and longevity of the flesh. Its vivification, however, awaits the resurrection.

At the Lord's presence His saints will be vivified. Superabundant life will be theirs, in flesh as well as in

spirit. Now, however, life is imparted only to the spirit directly. This causes the clash between flesh and spirit which characterizes the experience of the saints. "The flesh is lusting against the spirit, yet the spirit against the flesh" (Gal. 5:17). "The disposition of the flesh is death, yet the disposition of the spirit is life and peace" (Rom. 8:6). "The spirit is eager, yet the flesh is infirm" (Mat. 26:41). We "are not in flesh, but in spirit" (Rom. 8:9). We should not be "walking in accord with flesh, but in accord with spirit" (Rom. 8:4). "He who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping eonian life" (Gal. 6:8). "Undertaking in spirit, are you now being perfected in flesh?" (Gal. 3:3).

This is in accord with the freshly recovered truth that sin, in mankind, is a by-product of the death process. Our spirits, having been animated by the Word of God, are not dying. Our bodies are. Adam did not pass on a "sinful nature" to his posterity. He transmitted mortality. "Death passed through unto all mankind, *on which* all sinned" (Rom. 5:12). Mankind sins because it is dying. Our flesh does the same because it has not yet been made alive by God's spirit. Our spirits, however, are not dying. Hence they run counter to the flesh and should curb it. We should not walk in accord with the flesh but in harmony with the spirit. By the spirit we should put the practises of the body to death.

SPIRIT AND SOUL

Since the soul, which consists of the sensations or feelings which we experience, is the effect of flesh as well as spirit, it also is out of harmony with the spirit. They are, in practice, exceedingly difficult to separate. Only the keen sword of the word of God can part the soul from the spirit (Heb. 4:12). Indeed, much, if not most, of present day spirituality is really sensuality, using that word

in its highest sense. Feelings and emotions are popularly confused with spiritual power. Almost the whole machinery of modern evangelism seems constructed to captivate the soul of the sinner, rather than to vivify his spirit. Meetings and men are judged entirely by their effect on the feelings. The soulish has taken the place of the spiritual. Indeed, the very vocabulary of the "soul-winner" shows that, both in doctrine and practise, the soul has driven out the spirit in modern religious efforts.

In the resurrection our bodies will be changed from soulish to spiritual (1 Cor. 15:44). Like Adam, we are now living souls. We have a spirit, but it is submerged beneath the urge for pleasant and comfortable physical sensations. Our bodies are soulish. The poular idea that the soul is the spiritual in man merely shows how far we are astray. A concordance will soon show that the soul drags us down to our carnal desires, while the spirit leads us in the path of God's appointment. Let no one mistake exalted feelings for the spirit. Feelings follow, but they may be unpleasant and painful. If happy emotions come, as they should, take heed lest they are merely exuberance of soul. To be exultant in the midst of pain or suffering however, is a true test of the spirit's power.

The graces which are ours now, in Christ Jesus, are all in spirit. Indeed, on three occasions the apostle prays that the grace of our Lord Jesus Christ be with our *spirits* (Gal. 6:18; Phil. 4:23; Philem. 25). In accord with this, the present administration makes no appeal to the soul or to the flesh. In Israel there was a magnificent temple and a marvelous ritual and a promise of physical blessings. We find this imitated in apostate Christendom, but it is contrary to God's purpose. Our peculiar treasures come to us through a few brief epistles. Take Paul's letters from us and what would all our ecclesiastical systems and buildings be worth? All that is vital and valuable is deposited in our spirits.

The divine service which was performed by the

priests and Levites in the tabernacle and the temple is not continued in this present era. Our eyes are not engaged with the golden walls, the costly colored curtains, the majestic architecture of God's dwelling, made with hands. The apostle's substitute for this is the evangel. He offered God divine service *in his spirit* in the gospel of God's Son (Rom. 1:9). This is the reality of which the ritual was but a shadow.

It is only in our spirits that we are aware of our relationship to God. The spirit which we receive from God joins its witness with our spirits that we are children of God (Rom. 8:16). We have no physical link with a divinely chosen nation, such as Israel had. We have no evidence in our flesh that we are in touch with the Deity. And it is the bane of the believer's experience to seek for assurance in the state of his soul. Our feelings do not affect our place in God's family. We know God and His grace only through *words*—God's words—which charge our spirits with divine vitality, and assure us of our place in His purpose. Happiness is not salvation, nor is misery reprobation. They are mere emotions of the soul, dependent on the flesh and spirit. Only by faith can we make contact with God's spirit. And this can be done only by our spirits.

A glimpse of the vast gulf between the soulish and the spiritual will save us from many deceptions which afflict Christendom today. Almost all religious literature gives the soul the place which God reserves for the spirit. The soul is strictly limited to the physical senses. It uses the various bodily members to function. It feels and sees and hears and tastes and smells. It is consciousness and sensation. It yearns for physical pleasure and carnal comfort. It dominates the human body now, before it is vivified by the spirit. The joy and satisfaction which are ours in Christ do not come through sweet smelling incense, or fulsome food, or solemn, stirring music, or majestic cathedrals, ornate without and beauti-

ful within, or even through moving emotions in great mass meetings. It comes through the still small voice of revelation, striking the strings of the spirit, engaging it with the delicious thoughts divine, energizing it by the Living Word.

Paul, who speaks of salvation more often than all the other writers put together, never even mentions the salvation of the soul. That is reserved for Peter (1 Pet. 1:9). He ministers to the Circumcision, who receive a foretaste of millennial bliss, in which the souls of Israel's sons will be satisfied, as well as their spirits renewed. Then they will be saved from all unpleasant sensations. No weakness, no disease will afflict their flesh. They will not die. Pain and misery will be banished. Such a salvation is not ours today. The salvation we have leads our spirits into conflict with the flesh and counter to the world. Suffering will be rewarded. Weakness is a special gift to those who receive the transcendent revelation. Our blessings are spiritual.

An understanding of what the human spirit really is delivers us from much that is false in modern religious thought. It is proper and right to emphasize the superior place of the spirit in God's gracious operations in this economy, but it is a fatal error to make out all mankind to be self-existent, immortal spirits which are temporarily trammeled with a physical frame. Humanity is essentially soil, not spirit. All that was added to organized soil at its creation was breath. No other constituents were taken from without at its creation. The spirit was not a special entity, imparted by God, besides the soil and the breath. It is the outcome of their combination. Take away either one, and the spirit vanishes. Such is the *human* spirit. It has no conscious existence apart from the body and the breath. In this it differs from other spirits. These will next come before us.

A. E. K.

UNSEARCHABLE RICHES FOR MAY, 1929
BEING THE THIRD NUMBER OF VOLUME TWENTY

EDITORIAL

So long as the Lord leads us to continue the publication of this witness, we propose to remain loyal to the Word of God, we desire to delve into the deep things of God, and we shall glory in the grace of God. As the overwhelming tide of apostasy is sweeping over the earth and into the church, it is gratifying to find an increasing number whose hearts have been opened to our message, and who are beginning to see something of the greatness of our God and the grandeur of His gracious purpose in Christ.

We are making some special efforts to reach out among the saints and servants of God, but our best means is still the loyal and efficient help of our friends. Some are continually interesting others and enjoying the blessing that it brings. The truth is too precious to keep to ourselves. Even the persecution which it often entails is a privilege granted to us, which will reap a great reward. No work done really for God will fail to win His praise, however much men may oppose and condemn it. In this closing era of the dispensation of grace, suffering is the normal accompaniment of service. The church wants power. What it needs is God's power to use its infirmity.

Let us not gauge our service by apparent results or so-called success. By that standard the later ministry of our Lord was a failure. Fewer followed Him as He went on unfolding His sufferings. But surely this phase of His earthly service, culminating in the cross, was most appreciated by His God and Father. Paul also went from serv-

ice to suffering. But shall we say that the aged apostle, in his chains, rejected by the saints in Asia, forsaken by his friends, was not a success? Then it was he wrote his greatest epistles and, in his infirmity, really accomplished far more than all the rest of the apostles put together.

It has always been God's way to reserve a remnant in the midst of apostasy. Such there is now. We cannot stay the tide of evil. That is in fulfillment of His Word. But we can accomplish a work in the midst of it far more pleasing to God than is possible at any other time. This should encourage us in the midst of apparent failure and when called upon to face opposition. As a soldier our principal business is to suffer evil.

At the same time God is preparing hearts for the message He has given. We must depend on Him for that quite as much as for the truth itself. Men will not have it unless constrained by His spirit. Let us seek to fall in line with His operations. With gracious persistence, let us present the truth wherever possible, and press it upon all who will hear. Let us not aim merely at the blessing of our fellow saints, but at that higher goal—the glory of God, on which all ultimate blessing depends.

Among the signs of the times which point to the nearness of Christ's advent is the awakening among the Jews, with a marked change of attitude toward Christ and the New Testament, even in unbelief. Some of their leading rabbis insist on claiming Jesus of Nazareth as a great Hebrew prophet. Several books have appeared which have stirred the dry bones of Hebrew orthodoxy. It seems almost as if God were commencing a movement which can only culminate in the time of the end, when Israel will produce many martyrs for the faith which they have so long spurned.

Besides this, evangelistic work among the Jews is increasing, and many are actually accepting the Messiah. In Central Europe and Russia thousands have believed.

It is probable that the proportion of Hebrew believers to unbelievers is much greater than among the gentiles. The nations are still in the olive tree, but they, as a whole, are not standing in the faith, and are due to be cut out. It is evident that no individual *believer* can lose his place in the olive tree from lack of *faith*. The gentiles, *as such*, will lose the place of testimony to the truth. The faithful among them will be caught away at the Lord's presence, and Israel, *as such*, will be grafted back into the olive tree, to be God's witness in the future. This process seems to be under way. Apostate Christendom automatically ceases to be a branch in proportion as it refuses to believe God's revelation.

A remarkable example of God's dealings with His chosen people comes to us from our friends near Seattle. A brother, a gentile, after receiving Christ, spoke to a Jewish acquaintance of his former life and led him to accept the Messiah. He, in turn, arranged for meetings with his Jewish brethren, which have awakened a deep interest, and have been the means of leading at least seven to an acceptance of their Saviour. The whole matter seems a miracle, and, no doubt, it is but a forerunner of God's great miracle of restoring Israel to Himself.

There are many signs of the end, in the world, in the church, and in Israel. There has always been a measure of apostasy in the nominal church, but never such a widespread repudiation of revelation as at present, due to the evolutionary theory, which, in its last analysis, is merely a scheme to shut God out of His universe. Signs in Israel have abounded, especially since the beginning of the Zionist movement. The Balfour declaration, assuring Israel of the land, is easily the most important political document of the time. The return of the Jews to the land is the most marvelous migration ever made. All of this, however, is not so significant as the stirring of God's spirit among His ancient people. Their redemption is drawing nigh.

Our salvation must be much nearer. So long as we are here, Jewish believers are incorporated into the body of Christ. They become "prior expectants", as was the case with the Circumcision who first received Paul's evangel. Because of the transcendent grace of this era they will not be called upon to endure the affliction which will overtake the nation at the consummation of the eon. Their destiny is changed to heaven. With us, they await God's Son from heaven, our Deliverer out of coming indignation. If the redemption of Israel seems nigh, our deliverance is much nearer! Before they may lift up their heads, we may lift up our hearts!

We have been asked to notice a chart of "Three Spheres of Blessing". On a foundation stone of "Redemption", there is a pyramid divided into three panels, one above the other. The lowest is labeled "Earth—Nations of Them that are Saved". Above is "Heavens—The Bride, the Heavenly Jerusalem". The tip is "Heavenlies—The Church which is His Body". We can find no such divisions in the Scriptures. They speak of only two "spheres", the heavens and the earth. These comprise the universe. The Bride, the heavenly Jerusalem is specifically said to come down *out of* heaven (Un. 21:2). How can it be in the heavens? Saved Israel, of which the Bride is composed, will be *on the earth* with "the nations of them that are saved". These two "spheres" are only one.

The "heavenlies (literally on-heavenlies) cannot possibly apply to aught but that which is *on* the heavenly bodies, or in heaven. A "sphere" outside the heavens and the earth is absolutely unknown to the Word of God. and must be conjured out of it by ignoring its grammar or evident figures of speech. It is not right to take the word *huperanō,* "over above", from its contexts and use it freely in a different context and contrary to all other scriptures on the subject. We will be up above every

sovereignty and authority and power and dominion and every name that is named (Eph. 1:21) but this does not put us out of the heavens. This word does not mean "*far* above", as it is usually rendered, for it is used of the cherubim in reference to the ark (Heb. 9:5), which were just above it.

Brethren Shannon and J. S. McCullagh, of Sydney, Australia, came all the way across the broad Pacific to surprise us with a visit, and to confer concerning the work which they wish to carry on in Eastern Australia. Having been convinced and captivated by the truth themselves, they propose to establish a public testimony in Sydney and other centers, as the Lord may lead. So far, our work in Australia has been confined largely to the West, and very little has been done in the East. Hence we are profoundly thankful to the Lord for this new testimony, and pray for His richest blessings on the effort and on his servants as they seek to serve the saints and make known the riches of His grace.

Word from the Tibetan Tribes Mission tells of exciting times. On top of the famine they had a double visit from Mohammedan rebels. The robber raid has sent prices still higher. It is now possible to send an International Money Order direct to J. McGillivray, The Tibetan Tribes Mission, Minchow, South Kansu, North West China.

Brother Loudy hopes to have a series of meetings in Richmond and Norfolk, Virginia, some time in May. The exact date has not yet been settled.

An unknown person has sent out a pamphlet, "T. S. O. Truth", giving our address as "head office". We desire to deny the slightest connection with it. We have no sympathy with the palmistry, or whatever it is, that it seems to suggest.

THE April number of *I Morgonvakten* has a Swedish translation of "The Knowledge of Good", "Sin's Justication," and a part of "The Phantom of Free Will". The editor hopes to publish the whole series on the problem of evil for re-issue later as a whole.

THE March issue of *Der Ueberwinder (The Overcomer)* will be especially interesting to our German friends. It contains the article on "The Unashamed Worker", showing the meaning of "rightly dividing". It also begins a translation of "The Eons and the Administrations" by Adlai Loudy. These truths are especially needed among German believers. *Der Ueberwinder* is published at Rotenburg a. Fulda, Germany. Subscription, 3 M, or $1.00 foreign.

WE take pleasure in acknowledging the receipt of *Freiheit und Leben (Freedom and Life)* a German publication edited by PREDIGER M. SPRINGER, of Berlin, whose address is among the announcements on our cover. It has a number of good articles concerning the eons and universal reconciliation. We are thankful to see these truths receiving a little of the recognition they deserve.

"IN CHRISTUS," a German translation of "In Christ", may now be obtained a leaflet form, two for five cents. Through the coöperation and generosity of our German friends we hope to be able to provide further leaflets of this kind in the future.

WE still have a few copies of "The Kingdom in the Old Testament" in stock. As this will probably not be reprinted at present we advise all who wish a copy to get it before it is out of print.

SPIRIT BEINGS

We have studied spirit as a motive power and as it is seen in mankind. Now we wish to consider briefly another manifestation. Spirit is used as the name of a class of beings which possess some of the attributes of humanity, but lack others. Negatively, we cannot do better than to begin with our Lord's dictum: a spirit has not flesh and bones (Luke 24:39). Not having flesh, and not being connected with the soil, these spirits must obtain their energy and vitality from some other source.

This may be difficult for human beings to conceive, but a few considerations will show the possibility of such a source of life and give us a measure of understanding how they may manage to exist. Speaking broadly, most of the power present on the earth comes to us from the sun. Mankind could not exist here without it. Our spirits, through the sun-soaked soil, are dependent on it. The sun radiates this energy in all directions. It is present, not only on other planets, but in the vast voids of interstellar space. Why should not spirits be equipped to utilize it by more direct means than man? These are only speculations, yet they receive some slight support from the doom of the messengers whose bonds seem to be gloom (Jude 6; 2 Pet. 2:4), as though separation from a luminary curtailed their power and confined their movements.

It was a part of the apostasy of the Sadducees that they denied the existence of these spirit beings (Acts 23:8). When Paul wished to distract attention from himself and create confusion among his opponents, he

brought in his heavenly revelations. The Sadducees could not receive such a testimony, while the Pharisees made it the occasion of fighting for their belief in spirits (Acts 23:9).

The influence of spirit beings over mankind is far more marked than most men imagine. It was through an evil spirit that sin entered this scene (Un. 12:9). Satan continues his sinister operations in the sons of Stubbornness all down the wicked eons, until he is bound during the millennium (Eph. 2:2). The authority of darkness has a well nigh universal kingdom now. Only the saints are rescued out of it. The rest of mankind are ruled by forces of which they are not aware. Whatever the outward form of government, from democracy to autocracy, there is always a power invisible, unknown, that moves mankind against its own instincts.

A good illustration of this is the question of peace and war. The most of mankind want peace. They do not even want to prepare for war. But there is a current carrying them on to conflict which they are unable to resist. During the great world strife a president was re-elected in the United States "because he kept the nation out of the war". He could not have been elected again if he had not promised to keep clear of the European struggle. After that, who would suppose it possible for the country to enter the conflict? Yet it speedily took part and spent much of its material wealth, with the coöperation of almost all of its citizens. There is no reasonable explanation for human history, unless we acknowledge the influence of supervising spiritual forces.

This is brought before us very vividly in the Unveiling. At the time of the end earthly government is symbolized by a seven-headed monster. At the same time Satan's power is symbolized by a duplicate of this, a seven-headed dragon. When Adam sinned, he handed over the control of earth's affairs to Satan, and evil spirits have been shaping the affairs of their human

dupes in order to bring about the world-wide apostasy which is fast approaching. The present irruption of spiritism is a premonitory warning that the spirit world is not satisfied merely to overrule. They want mediums in order to have a direct hand in the worship of mankind. In the wild beast and the false prophet they will be able to attain supreme control.

Then, if war is wanted, there will not be the need of going through futile political forms. The spirits of demons will be sent to the kings of the earth and they will mobilize the armies of the nations for the battle of the great day of God Almighty (Un. 16:14). The closer we view the springs of human action, the more we will be convinced that men are mere puppets in hands that reach through darkness, directing their vaunted "self-determination".

Christ, because He is the Son of God, is supreme in the world of spirits also. He often manifested His authority, and exemplified His ability to bring about the emancipation of the race from their clutches, by casting out spirits which had taken possession of human beings. The apostles rejoiced that the spirits were subject to them (Luke 10:20), though they were not always successful. He cast out the spirits with a word (Mat. 8:16). His power over them arose from the fact that he had more than a human spirit. He had been generated by God's spirit. Hence He knew them and was able to deal directly with them.

The human spirit may be dominated and displaced by another spirit. This takes place in some measure when the will or opinion of one man is imposed on his fellows. Hypnotism seems to be a voluntary surrender of the spirit of one person to that of another. I have known of cases where the hypnotist only needed to *think* a command, which was immediately executed by the subject. Alien, non-human spirits may obtain such complete control over human bodies that they act in response to the

intruder. The will is suspended, and displaced by a stronger influence.

UNCLEAN SPIRITS

As an example of such obsession let us consider the case of the young man whom the disciples could not cure (Luke 9:37-43). Unlike the proper human spirit, which causes men to act normally and rationally, this spirit, when it attacked him, led him to cry out, tearing and convulsing him, with frothing at his mouth, and left only after crushing him. This seems to be characteristic of such spirits. They are not "disembodied" human spirits, as some suppose, for they are never at home in a body, however much they desire to use and abuse the body they obsess. It is not a return to their normal state, but an unlawful entrance upon a territory which belongs only to the human spirit.

The usual descriptive term for such spirits is "unclean". We may suppose that they have no such means of sensation as the human soul. Just as the human spirit combines with the flesh to give sensation, or soul, so, it is likely, these alien spirits are able to unite with a human body to produce a species of feeling. In other words, the whole object of the unclean spirits is sensuality. They crave to sense things as we humans are wont to do. They do not seem to be very successful in their endeavors if they feel at all as a human soul would in their place, for their victims seldom have enjoyable sensations. Rather, the unnatural union induces suffering and agony.

Men were amazed that our Lord enjoined the unclean spirits with authority and power, and they came out (Mark 1:27; Luke 4:36). The spirits prostrated to Him, when they beheld Him (Mark 3:11). He charged them to come out (Luke 8:29). He cured those who were annoyed by them (Luke 6:18). He rebuked them (Mark 9:25; Luke 9:42). He was Sovereign of the spirit world, and they obeyed Him, whether they were in a little girl

(Mark 7:25), a grown man (Mark 1:23), or the violent demoniac who dwelt in the tombs (Mark 5:2). His apostles also healed many molested by these intruders (Acts 5:16; 8:7), for He had given them authority so to do (Mat. 10:1; Mark 6:7).

Our Lord had the holy spirit of God without measure, as was manifest from His mighty acts, His life-giving words, and His holy conduct. Still, because He had authority over the spirits, and men did not wish to acknowledge His divine power, the scribes go to the fearful extreme of claiming that He also had an unclean spirit, more powerful than the rest, so that He could make them obey Him (Mark 3:28-30). As His testimony to Israel was based on the outward manifestations of the holy spirit, this absolutely nullified all that He did. This is the so-called "unpardonable", or eonian sin, which cannot, from the nature of it, be pardoned for the eons.

WICKED SPIRITS

On other occasions the spirits are called "wicked". This is probably but another aspect of the same beings, intent on harming others, rather than self-gratification. It is usually associated with disease (Luke 7:21; Acts 19:12) and infirmity (Luke 8:2). The best example of such a spirit's actions is brought before us in connection with the seven sons of Sceva. Some of them exorcised a man with a wicked spirit, only to be badly beaten for their pains (Acts 19:13-16).

DUMB AND DEAF MUTE SPIRITS

In some cases the spirit's power seems to lead to permanent disability of some of the victim's organs. The little boy who had the dumb and deaf spirit could not be healed by the disciples of our Lord (Mark 9:14-29). His infirmity, doubtless, was a picture of the apostate nation and the fact that Israel was under the power of the adversary so that they could not hear or speak God's word. This incident shows us that, even though the evil

spirits seem to have humanity at their mercy, they are themselves subject to the overruling hand of God.

A PYTHON SPIRIT

The maid of Philippi was possessed by a "python" spirit. The name is the same as that applied by the Hebrews to the cobra, one of the largest of the snakes. In later times it was applied to the fabled serpent slain by Apollo, or to the spirit of the Delphian oracles, or even to ventriloquistic predictions. This is probably the form affected by the maid who followed Paul and was forced to acknowledge the superiority of the spirit which inhabited him even before he used his power to cast out the python (Acts 16:16).

DECEIVING SPIRITS

One of the most important and practical of all the passages which deal with evil spirits is the prediction that some shall be withdrawing from the faith, giving heed to deceiving spirits and teachings of demons (1 Tim. 4:1). In the early days wicked spirits were cast out by the saints; now they are invited in. Great religious movements, ostensibly under the guidance of the holy spirit of God, are ably organized and wrought up into a frenzy of soulish manifestations under the leadership of deceiving spirits. With many these pass for great spiritual awakenings, because there is sufficient spirituality, along with what is probably accounted such, to deceive those of the saints who do not test the spirits and their manifestations by the Scriptures.

Those who are familiar with the modern revival of spiritism (usually called Spiritualism) find many of the same manifestations there as those which are supposed to be the work of the holy spirit in believers who claim a special enduement. Long before the spiritualistic rappings of the Fox sisters, there were occasional sensational movements among God's people which, at first, were

taken as extraordinary operations of God's spirit, but later turned out to be controlled by deceiving spirits. Too much stress cannot be laid on the *character* of these spirits. They do not appear to be evil. On the contrary, they seem to be superlatively good. They pretend to be intensely evangelical, and often clinch the deception by predicting the soon coming of the Lord. They are pre-eminently *deceptive.*

Very solid and saintly men have been thoroughly taken in by them. A godly saint like the elder Baxter found himself on one occasion inspired to make a most remarkable and eloquent sermon, not only apparently scriptural, but filled with a strange and subtle power which mightily moved his audience. At another time the "power" within him was so uncontrollable that he had to gag himself with a handkerchief for fear his bellowings would be heard by his family. At first it seemed the height of impiety to doubt that this was indeed the mighty power of God. To think otherwise would border on the unpardonable sin. It would be ascribing the works of God's spirit to the adversary. But no one is safe who does not test the spirits, no matter how closely they seem to conform to the holy spirit of God.

Let us always look for the deceiving spirits which abound today under the garb of the holy spirit. We may expect power and spectacular manifestations. The main condition for the reception of a false spirit is *passivity.* We would solemnly warn the saints to *refuse all waiting and yielding.* God's spirit coöperates with our wills. It does not demand blind, hypnotic control of the members of our bodies. It does not make them act without our volition. The moment you find your body making movements without your conscious consent it is time to repudiate the power which possesses you and to escape from its clutches. Abnormal physical contortions of all kinds are not in accord with the present operation of God's holy spirit. They are due to those deceiving spirits by

which many must be deceived, that the Scripture may be fulfilled.

The Welsh revival was, in its most popular phase, a notable outburst of deceiving spirits. This is acknowledged by those chiefly used in it. It resulted in the compilation of a text book on the work of deceiving spirits among the children of God, which goes into the matter with much detail. It is called "War on the Saints", though it is largely concerned with an analysis of the experience which accompanies possession by evil spirits and the way of escape, rather than the wrestling with spiritual forces of wickedness among the celestials, which should be the constant conflict of all saints who have entered their allotment by faith. This aspect of the work of evil spirits will come before us more fully in the later unfoldings of Ephesians (Eph. 6:10-17).

For many years I have lived at the very center of the latest outburst of spirit manifestations, and have had ample opportunities to learn their methods and to judge the results. I have heard the experiences of those who were possessed and of others who were able to escape. The movement as a whole, being supposedly under the immediate control of the holy spirit, should have given us the most blessed example of unity and love since the days of the apostles. Yet it has led to even more disputation and division than others. Perhaps the greatest lack has been edification. Such immediate revelations should have brought great light. Instead, it has somestimes led to a slighting of God's written word in favor of spirit messages, which, with hardly an exception, are out of full harmony with the inspired text.

I am very slow to base anything on human testimony, but in this matter it will be both interesting and instructive to consider the experience of one who has "received the baptism of the holy spirit and the gift of tongues". I am personally acquainted with the writer and have no hesitancy in vouching for his words.

"I was told to seek for the baptism of the holy spirit, which I did without success. At the end of three months, during which time I prayed much, I was told that I had not received the baptism because I did not speak with tongues. So I continued to seek for the gift of speaking in tongues. I attended prayer meetings held in private houses where I heard many speaking in other tongues, which neither they nor others in the room could understand. Some rolled on the floor in a trance. Others shook as if with the cold. I went to such meetings several nights each week for several weeks. One night I was sitting on a seat praying. A woman was on the floor in a trance. Suddenly she rose, speaking in a gibberish I did not understand, and came over to me with hands outstretched. Her face was so transformed that chills ran up and down my spine. She caught me by the hands, and immediately the power that controlled her entered into me. I danced and jumped around the floor, speaking in tongues, entirely beyond my own control. I could not speak a word in English. Thus it was that I 'received the baptism'.

"I continued going to these meetings and spoke in tongues every time, the perspiration rolling in streams down my back. In reading my Bible I discovered that something was wrong, as such prayer meetings were not in order. No one was edified. So I told those present at the next meeting that we should not speak in tongues this time, but in English, so that we could understand the prayers offered. I was the third one to pray. The first two had spoken in English. But, instead of speaking in English, I began to speak in tongues and jump up and down on the floor, absolutely under the control of the spirit. I could not speak a word in English. Such is the power of demons.

"I also found that I was afraid at night, when I came out of these meetings into the dark. I continued to read my Bible and found that God had not given me the spirit

of fear, but of power and of a sound mind (2 Tim. 1:7).

"Further study of the word of God showed me that these things could not be of God, for God's holy spirit does not act in such a manner. So God graciously delivered me from such powerful evil influences by the power of His precious Word. Praise His name! Nothing less than the power of God can deliver from such demon control."

GOOD SPIRITS

There is a striking difference between the relation of the spirit world to us and to the Circumcision. Because of our spiritual nearness to God we do not need the mediation of good spirits to minister to us. They have no place in Paul's presentations. We are at war with evil spirits, but we do not need the protection of good ones.

Hebrews was not written by Paul. It is not for the nations, but for the Circumcision. Their salvation is in view when we read, "Are they not all ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation?" (Heb. 1:14). The deliverance of Israel during the time of the Unveiling is largely in the hands of messengers. Seven spirits are before the throne (Un. 1:4; 3:1), represented as torches of fire (Un. 4:5), or as the seven horns or seven eyes of the Lambkin (Un. 5:6). At that time will the archangel Michael, who stands for the sons of Israel, war on their behalf (Dan. 12:1).

During the Pentecostal era spirits were used as messengers of the Lord. Is it not striking that, while Paul receives his directions directly from the Lord, a spirit instructs Philip (Acts 8:29) and snatches him away in a miraculous manner after his message to the Ethiopian eunuch? So, also, a spirit delivers Peter from his prison (Acts 10:19; 11:12), and his gentile guard was slain because of his escape. Paul at Philippi not only is freed without the help of a spirit, but he goes forth boldly, having brought salvation to his gentile keeper.

Spirits were intensely active during our Lord's first advent. Their present activity among the spiritists, who are increasing greatly in number and influence, is one of the signs of Christ's return. A far surer sign is the reception deceiving spirits have been accorded among some sections of the saints. What passes for a revival is a manifestation of the apostasy. The holy spirit is displaced by deceiving spirits. The only test, the only power capable of dispossessing these intruders is the written word of God used in the power of His holy spirit. No evil spirit will fully acknowledge that word or the lordship of Christ. Let us therefore, cling to God's word written, and obey the Lord that it reveals.

Man may be spoken of as a spirit, just as we call him a "soul" or a "body". This, however, is not literal, for man is not a spirit, and never can be. It is not our destiny to become "angels", without material frames. Not only will our spirits be made alive, and our souls roused, but our bodies will be raised at the presence of Christ. They will be changed from soulish bodies to spiritual ones. Our present soulish body is not made of soul, but is controlled by it. So our future, glorious body will not be made of spirit, but will be dominated by it. We will remain human, and will not become spirit beings.

While the saints of the celestial destiny are blessed preëminently in spirit, let us remember that one of the chief figures of our felicity is that of the human body. It is based on the fact that our Lord has a literal, material frame. In spirit we are joint members of Christ's body. It is one of the glories of God's grace that the physical frame which distinguishes and characterizes humanity and which has been debased into the dust of death, should become the symbol of the highest spiritual organism in the universe.

God has separated the world of spirits from the world of mankind. Evil spirits seek to break down the barriers,

to reverse the process and make man a spirit, either now or in the future. Let us avoid both of these errors by according to each the place which God has given them. In Christ, Who is a Man, we are supreme, above the spirit hosts of which He is the rightful Head.

A. E. K.

"*THE* BODY" AND "BODY"

FROM various quarters we have been asked to distinguish the body of Christ in the prison epistles from previous presentations, on the ground that there they occur with the article, but elsewhere without it. Only in the prison epistles, we are told, is it THE body of Christ. Admitting the validity of this argument for the moment, the facts prove quite the reverse, for it is found both ways, before and after Ephesians was written. In 1 Corinthians 10: 16, 17 it is "the body" and "body". In Ephesians 2:16 and Colossians 3:15 the article is lacking. If this method of proof were admissible it would prove that the bodies are the *same*.

But we have no desire to take advantage of such reasoning. The presence or absence of the article has no such force. If it had we could easily prove that there are two Christs, for the title is used both with and without the article. It is never "the body of the bride". It is "THE body of THE Christ" in Paul's pre-prison letter to the Corinthians. The real distinction lies in the characterization "joint". In Corinthians it was not a joint body. But the members were the same. Paul was one of them. Barnabas was another. At present there is only *one* body (Eph. 4:4). Whoever makes more than one is evidently out of line with present truth.

Chapter X

THE GOSPEL PAUL PREACHED

Now the just by faith shall be living.
(Romans 1:17)

When Martin Luther visited Rome in 1510 and was paying his devotions with frantic zeal like the rest of the infatuated multitude, as he climbed the stairway of St. Peter's on his knees to obtain the large indulgence promised, he says, "A voice like thunder seemed to say to me, 'The just shall live by faith'!" This incident marked the beginning of the *restoration* of the gospel Paul preached, lost to the world nearly fourteen centuries before.

As we pointed out in Chapter IX, Paul vehemently contended that the evangel which was preached *by him* was not in accord with man, neither did he accept it from man, nor was he taught it, but through a revelation of Jesus Christ (Gal. 1:11, 12). He strengthens the fact further by designating it as "*my* gospel".

For this evangel, Paul tells us that he was *severed* (Rom. 1:2), that he is not ashamed (Rom. 1:16), that it would be woe to him if he should not be preaching it (1 Cor. 9:16). Through the evangel which he preached, we are saved, if we are retaining what he said in preaching the evangel, outside and except our belief was a sham (1 Cor. 15:1, 2). He gives it in detail to the Corinthian saints, emphasizing the essential elements in these words:

Now I am making known to you, brethren, the evangel which I preach to you, which you accepted also, in which you stand also, through which you are saved also, if you are retaining what I said in preaching the evangel to you, outside and except your belief is a sham.

For I give over to you first what I accepted also, that Christ died for our sins according to the scriptures, and that He was entombed, and that He has been roused the third day according to the scriptures (1 Cor. 15:1-4).

From this Scripture we see immediately that the evangel Paul preached was concerned with Christ — His *death, burial,* and *resurrection.* It is God's power for salvation and nothing can take its place. There is no other power in the universe which can turn men to God. All modern substitutes and expedients, sanitary or social, impassioned oratory or emotional excitement, cannot save or make men righteous before God. The evangel *alone,* without any additions or apologies, is able to save everyone who is believing.

What a wonderful study—man's justification, righteousness and salvation through the deliverance which is in Christ Jesus, Whom God purposed for a Propitiatory, through *faith in His blood*—the evangel! Truly *it* is glad tidings, or good news, indeed.

I. CHRIST DIED FOR OUR SINS

Christ died for our sins according to the Scriptures. This is the first essential fact or truth of the evangel. A clear understanding of all that it involves, together with a realization of the permanent abiding, sin-cleansing efficacy of His blood, delivering us, not only from the natural effects of sin, but also from God's indignation on account of it, and clothing us in divine righteousness, beyond the reach of condemnation, cannot be estimated.

But in what way did Christ die for our sins according to the Scriptures? This question has caused and is causing much concern among honest as well as dishonest hearts. Therefore, realizing to some extent the dire need for a thorough study of what God has revealed concerning this momentous question, we will use the utmost care and reverence in presenting the subject from the word of His grace, hoping thereby to help all who read.

Paul opens the subject by a comparison with the acts

of men. Thus he magnifies and intensifies the love of God, in His transaction at the cross. He says:

For hardly for the sake of the just will anyone be dying; for, for the sake of the good, perhaps some may even be daring to die (Rom. 5:7).

Many who read this, are aware of the truth it contains by personal observation. Many years since, in the state of Virginia a terrible tragedy was enacted in a court house, as a result of a verdict, when the judge and several court officials were shot to death. The criminals escaped and hid in the mountains for quite a while, but were finally apprehended by a posse and brought to justice and convicted. Among the group was a young man, ideal in every way, beloved by all the community, but sentenced with the others to the electric chair. As the time approached for the execution a man from over the mountain appealed to the Governor to be allowed to die for the sake of the good man! Other instances could be given where, for the sake of the *good,* perhaps some may even be daring to die.

Yet *God is recommending this love of His to us*, seeing that, when *we* are *still sinners*, Christ died for our sakes (Rom. 5:8).

Yet we are observing Jesus, having been made some whit inferior to messengers (because of the sufferings of death), wreathed with glory and honor, *so that He should, by the grace of God, be tasting death for the sake of all* (Heb. 2:9).

For the *One knowing no sin, He makes sin for our sakes* that that *we* should be becoming God's righteousness in Him. (2 Cor. 5:21).

These scriptures reveal the profound grace of God which is recommended to us through the death of Christ for our sakes, yet I am wondering if we really grasp the deep significance of it all? In the first place, we must get a clear realization of the sinfulness of sin in God's sight, and His righteous indignation and condemnation of it. Paul says:

At the law's impotence (in which it was infirm through the flesh) God, when sending His Own Son in the likeness of sin's

flesh and concerning sin, *condemns sin in the flesh*, that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit (Rom. 8:3, 4).

This Scripture reveals God's condemnation of sin in the flesh, and the vast love and grace which He has so marvelously and unmistakably recommended to the world, when sending His Own Son in the likeness of sin's flesh and bringing Him into the dust of death on the cross. O that we may grasp the reality of that great transaction on Golgotha! The account of Christ's prayers and suffering in Gethsemane are familiar to all, yet they only prepare our hearts for the deeper unfoldings of the cross, where the Sinless One was made to be sin for our sakes. By entering into the dark scene of Gethsemane, we find the transaction of the cross transformed from a mere manifestation of human and satanic hatred into a deliberate and foreordained act of God. The terrible treatment of the Holy One by the God Whom He so faithfully served is a far more perplexing problem than the introduction of evil into the creation. No one will dispute that Christ did *not* deserve to drink the bitter cup that the Father set before Him. In the dark shadows of Gethsemane, the problem of evil was solved for us.

Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine come to pass! (Luke 22:42).

This is a divine picture of the great conflict between good and evil in its most intense exercise. Our Lord well knew the evil that lay ahead of Him, for He had been speaking of it again and again. He himself did not wish to drink the cup! Let us get this clear: the sufferings of Christ were *not* His will, but the will of the Father. Hitherto there had been perfect unanimity between the will of the Father and that of the Son, but in this most extreme agony of soul acquiescence gives place to submission.

From the dawn of creation He had delighted in the will of God. He had gladly emptied Himself of the glories of the form divine and took on the form of a slave, entering into the humiliation of humanity. But when it came to the ignominious death of the cross, His soul revolted and His will refused to follow! Our wills are so constantly in conflict with God's will that it is almost impossible for us to realize the awful gulf revealed in the agonizing words, "not My will, but Thine".

From Gethsemane's dark scene, we follow Him to the cross at Golgotha. And, without in the least minimizing the guilt of man or the sin of Satan, we may look beneath their hateful deeds and see God using them as His puppets in the preparation of the great Sacrifice foreknown, indeed, before the disruption of the world (1 Pet. 1:20).

The dread darkness was but a physical indication of the withdrawal of the divine Presence from the silent Sufferer. This was incomparably more awful than the opposition of His enemies or the desertion of His friends. Until the darkness enveloped Him, He had always lived in the light of God's smile. Now, He is hanging on a tree and "accursed of God" (Gal. 3:13). Sinless, He is *made sin* (2 Cor. 5:21). Then it was that *fire from above* entered into His bones (Lam. 1:13). There it was that *the Lord bruised Him* and made His soul an offering for sin (Isa. 53:10). It was the travail of His soul in those dark hours that settled the *sin question* for a *finality*. To know a little of what He suffered, try to grasp the meaning of the words of the Psalmist David (Psa. 22: 14, 15, C. V.):

> I am poured out as water.
> All my bones are dissected.
> My heart becomes as wax:
> It is melted in the midst of my bowels.
> My vigor is dry as earthenware,
> And my tongue is clinging to my jaws.
> Thou art setting me on the hearth stones,
> On the soil of death.

Death at the hands of God: can we grasp it? And, it is *only* as we see God against Him there in condemnation of sin, that we can appreciate how much He is for us now. Crucified by man at the behest of Satan, and abandoned by God, He is the most forlorn creature in the universe!

O Christ, what burdens bowed Thy Head!
  Our load was laid on Thee;
Thou stoodest in the sinner's stead—
  Bear'st all my ill for me:
A victim led, Thy blood was shed:
  Now there's no load for me.

Death and the curse were in our cup—
  O Christ, 'twas full for Thee!
But Thou hast drain'd the last dark drop:
  'Tis empty now for me.
That bitter cup—love drank it up,
  Now blessings flow for me.

The Holy One did hide His face.
  O Christ, 'twas hid from Thee!
Dumb darkness wrapt Thy soul a space:
  The darkness due to me.
But now that face of radiant grace
  Shines forth in light on me.

For me, Lord Jesus, Thou hast died,
  And I have died in Thee.
Thou'rt ris'n; my bands are all untied,
  And now Thou liv'st in Me.
When we with Thee above abide,
  Thy glory then for me.

For His own sake, God never would have abandoned Him, but for my sake and your sake, dear reader, He endured not merely the physical pain, the mental torture, the moral degradation which men inflicted, but the deeper, direr despair of the awful enmity of God.

There suspended between earth and heaven, God pressed "the cup" to His lips and turned His back, leaving Him in darkness to drink it to the dregs *alone!* Only after it was past and the light returns is He able to

cry to God, and then He utters that most incomprehensible question:

My God! My God! Why didst Thou abandon Me?

Think of it! While we are still sinners God makes His Son a Sin Offering for our sakes, in order to recommend His love to us and win our responsive love in return. The grace of it all lies in our unworthiness of such a great Sacrifice. Condemnation and death was our only portion. But God is love, and "love longs for love responsive", so Christ is made the great Sin-bearer, Whose blood settles for sins, past, present, and future, vindicating God's justice and making it possible for Him to be the Justifier of all who are of the faith of Jesus (Rom. 3:24-26).

II. HE WAS ENTOMBED

The *death* of Christ is essential in the evangel, yet that is not enough. That, *alone,* would be no evangel. He must be entombed—buried—a token that sins have been settled for, cleansed, put away! Yet this is not enough, for a dead and buried Christ cannot save. Vain is our faith, we are still in our sins, if that is all! Paul declares:

If we have an expectation in Christ in this life only, we are more forlorn than all men (1 Cor. 15:19).

In other words, what would our faith amount to, if Christ were still in the tomb? But we are not only believing Christ Who *died* for our sins according to the Scriptures, and was *entombed,* we are also believing in the Christ Who has also been *roused* the third day, according to the Scriptures.

III. HE HAS BEEN ROUSED THE THIRD DAY

Paul tells us in 1 Corinthians fifteen twenty:

Yet now Christ has been *roused from among the dead,* Firstfruit of those who are reposing.

This is glad tidings indeed! Yet how few realize the

exultant truth of the evangel found in the *resurrection?* How far present-day preaching falls short of exemplifying the scriptural pattern concerning this part of the evangel! The resurrection was the outstanding appeal of all apostolic preaching. It is the climax of all that has gone before in the evangel, a true apprehension of which brings a comforting assurance and an exultant joy which cannot be had otherwise. Romans four twenty-five presents the glorious truth so clearly that all who read can understand:

> Now it was not written because of him [Abraham] only that it is reckoned to him, but because of us also to whom it is about to be reckoned, who are believing on Him Who rouses Jesus our Lord from among the dead, Who was given up because of our offenses, and *was roused because of our justification.*

This requires no explanation: simply faith to believe it! He was *roused because of our justification.* Do we grasp the glorious truth those five words express? Let us read the lines again:

> Who was given up because of our offenses, and was roused because of our justification.

Here, it is written, that Christ actually died for our sins, and was roused from among the dead because *the sins which He bore are gone,* and we are *justified.* The question is now confined to an understanding of what the Scriptures mean by the use of the word "justification". As we will treat this subject exhaustively in our next chapter, we shall note here only that which will enable us to enter into the glorious truth which God is expressing by the use of this word.

First, we press the fact that it does *not* mean "pardon" or "forgiveness" nor even does it hint of such. To speak of it thus, is to degrade and belittle the efficacy of that inestimable Sacrifice which God made in Christ on the cross. O the shame of such teaching! What untold loss it has brought to the saints of God!

We find that "justification" is the translation of the Greek word *dikaioō,* and means to justify, acquit, or vindicate. To justify means to declare guiltless or blameless; to *acquit* means to declare innocent, to exonerate; while *vindicate* means to defend and maintain successfully as just and right against all that may attack. He was *roused because of our justification:* His resurrection is the *proof!* The blood of Christ is the memorial of the abiding efficacy of His death, and fends us from all future indignation. If Christ died for us when we were still sinners, surely we have no need to fear aught, now that we are justified.

But how is this justification or righteousness of God which is in the evangel reckoned or imputed to us? Paul says it is "out of faith for faith". Let us consider the entire text:

> For I am not ashamed of the evangel, for *it* is God's power for salvation to everyone who is believing—to the Jew first, and the Greek as well. For in it *God's righteousness is revealed out of faith for faith* (Rom. 1:16, 17).

But what is meant by the phrase "out of faith for faith"? Apparently little is realized, and less is preached, concerning Jesus Christ's faith! Even the translators of the King James version did not apprehend it and glossed it over in almost every instance where the great Author expressed it. A study of the translations of Wycliffe, Tyndale, Cranmer, Geneva, and Rheims-Douay, as well as most of the modern versions, reveals the fact that very few, if any, apprehended the far-reaching significance of the truth that our Lord Jesus Christ was "the Inaugurator and Perfecter of faith" (Heb. 12:2), and due to this oversight, the very Scriptures which shed forth blessed rays of light for the comfort of the saints have been corrupted by the opinions of men, and the saints have suffered the loss.

Christ is the Inaugurator and Perfecter of faith, and it is "out of His faith" for "our faith" that the right-

eousness of God with eonian life is reckoned to us. The holy Spirit speaks expressly through Paul a number of times concerning this truth.

> Yet now, apart from law, *a righteousness of God* has been manifested (being testified to by the law and the prophets) yet a righteousness of God, *through Jesus Christ's faith, for all* and *on all* who are *believing* (Rom. 3:21, 22).

> We, who are Jews by nature, and not sinners of the nations, having perceived that a man is not justified by works of law, except it be *through the faith of Christ Jesus, we* also *believe into Christ Jesus* that we may be *justified* by the *faith of Christ* and not by works of law, seeing that by works of law shall no flesh be justified (Gal. 2:15, 16).

> But, to be sure, I am also deeming all to be a forfeit because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be refuse, that I may be gaining Christ, and may be found in Him, not having my righteousness, which is of law, but that which is *through the faith of Christ*, the righteousness which is *from God for faith* (Phil. 3:8, 9).

Here, by clinging to consistency of translation, we find that the *channel* through which we obtain God's righteousness is *Jesus Christ's faith.* He alone of all mankind, not only did good and kept the law, but *He believed God* when He smote Him for our sins. Therefore, it is out of *His* faith for *our* faith that we are justified—clothed with God's righteousness. We are furthermore assured by the Scriptures that it is of faith that it may accord with grace (Rom. 4:16). If it be by aught else than faith, it would clash with grace. Hence there is no room for boasting.

So the evangel which Paul preached was concerned with the *death, burial,* and *resurrection* of Christ. He was given up because of our offenses. He died for our sakes while we were still sinners. He was entombed. He was roused the third day, according to the Scriptures, because of our justification. This brings us to the place where we can apprehend our opening phrase, which arrested Martin Luther, "Now the just by faith shall be

living." The righteousness of God which is in the evangel does not come by works of righteousness which we do ourselves. Paul lamented over the fact that Israel had a zeal of God, but, being ignorant of the righteousness which is of God, and seeking to establish their own righteousness, were not subject to God's righteousness (Rom. 10:1-4). And just so it is: all who are ignorant of God's righteousness are seeking to establish their own righteousness by conforming themselves to works of law, ritual, forms, and ordinances, and refuse to become subject to God's righteousness which comes only by faith.

Christ died for our sins; was given up because of our offenses, and was roused because the sins which He bore are gone and we are justified! Now the just by faith shall be living. Christ's death, burial, and resurrection is the evangel. It is God's power for salvation to every one who is believing. It is a finished work with an abiding efficacy through which comes justification, acquittal, and vindiaction in the sight of God. By faith, then, we are clothed in God's righteousness and shall be living for the cons.

Then why can we not joyfully exclaim with the apostle Paul:

> For I am not ashamed of the evangel, for it is God's power for salvation to everyone who is believing—to the Jew first, and to the Greek as well. For in it God's righteousness is revealed out of faith for faith, according as it is written: "Now the just by faith shall be living!"

And for the climax of this comforting, heart-satisfying doctrine of God's transcendent grace, we close with the Scripture of how that Christ

> was given up because of our offenses, and was roused because of our justification.
>
> Being, then, justified by faith, we may be having peace with God through our Lord Jesus Christ, through Whom we have had the access, also, in faith, into this grace in which we stand, and may be glorying in expectation of the glory of God (Rom. 4:25—5:1, 2).

ADLAI LOUDY

"FAR ABOVE ALL HEAVENS"

ENGLISH versions of Ephesians 4:10 present a real difficulty to the careful student. It is evident from all other scripture that the earth and the heavens comprise the universe. There can be nothing "above" the heavens. The Concordant sublinear shows that it is literally OF-ALL OF-THE HEAVENS. The "above" is not distinct from, but a part *of* the heavens—the upper [part] *of* the heavens. "*Up above* [of] every sovereignty," etc. (Eph. 1:21) may help us to understand it. Christ, as Head of the universe will not be above His own sovereignty. He will be the Upper One *of* all. Israel is to be up above [of] all the nations of the earth (Deut. 26:19; 28:1, LXX), yet they themselves are one of these nations. In each case the genitive case following should assure us that it is the highest *of* that which follows, not up above it. Our blessings are not only among the celestials (Eph. 1:10) but we rule *over* them in Christ (Eph. 1:21). There is no warrant for the word *far*.

This gives us no license for inventing a place or sphere beyond and outside of the heavens. Such words as "super-heavenlies" ignore the genitive, hence are unsound and misleading. Let us ban them from our vocabulary. Besides, "heavenlies" is not exact. It is literally ON-heavenlies. ON-earthlies, an exact parallel, does not refer to "earthlies" or "earthly places". It speaks of that which is *on* the earth, *terrestrial* (1 Cor. 15:40). Hence ON-heavenlies should be *celestials*.

Neither *huperanō pantōn tōn ouranōn* (OVER-UP OF-ALL OF-THE heavens, Eph, 1:21) or *en tois epouraniois* (IN THE ON-heavenlies) are in a place outside or beyond the universe. They are in the heavens where our Lord is (Eph. 6:9), over which He is Head (Eph. 1:10), where our citizenship belongs (Phil. 3:20), where our expectation is reserved (Col. 1:5), and whence we await God's Son (1 Thes. 1:10; 4:16). The exactitude of the original should keep us from false inferences based on the lameness of the English language. A. E. K.

THESSALONICA AND BEREA

In Section 196[2] of the structure (Acts 16:-40—17:1-) we have Paul's departure from Philippi for Thessalonica: ". . . and came away. Now, traversing Amphipolis and Appollonia, they came to Thessalonica." We note again, as we have often noted previously in our studies in the Acts, that the opposition of men is always overruled by God for the progress of the evangel, for through it Paul was being constantly sent into new fields of ministry. Without this opposition he might have been content to stay too long in one place to the neglect of other needy fields. Luke probably remained in Philippi, for the story is now continued in the third person.

In Section 197[2] of the structure (17:-1-4) we have Paul's work in Thessalonica and its results: ". . . where there was a synagogue of the Jews. Now, as Paul's custom was, he entered to them and on three sabbaths he argues with them from the scriptures, opening to them and placing before them that Christ must suffer and rise from among the dead, and that 'This One is Christ—the Jesus Whom *I* am announcing to you.' And some of them are persuaded, and were allotted to Paul and Silas, besides a vast multitude of the reverent Greeks, and of the foremost women not a few."

Thessalonica (the modern Saloniki), unlike Philippi, had a synagogue. We read that Paul entered it and argued from the Scriptures. It reminds us that the Lord

Jesus "according to His custom . . . entered into the synagogue on the day of the sabbaths and stood up to read" (Luke 4:16). Neither the Lord nor Paul were antagonistic to the synagogues. They undoubtedly felt that the place where the people were used to gathering for the reading and the study of the Scriptures was a logical place to open up and expound the Word more fully. And what did they teach? *Nothing but the Scriptures.* It were well if we, who delight to study the deeper things of God, would emulate more fully their example. But too often we assume an attitude toward the churches which effectually closes their doors against us. Such an attitude is inconsistent with the truth for which we stand, for our love should embrace all the saints (Col. 1:4). In our teaching we should confine ourselves to the Scriptures, never going beyond them; speaking where they speak; being silent where they are silent. They need no handmaids or outside helps. God speaks and manifests His power through them alone. How shall we teach the Scriptures? "Now stupid and crude questionings refuse, being aware that they are generating fighting. Now the Lord's slave ought not to be fighting, but to be gentle to all, apt to teach, bearing with evil, in meekness training those who are antagonizing, if perchance in time God may give them repentance to come into a realization of the truth, and they should be sobering up out of the Slanderer's snare, having been caught alive by him for that one's will" (2 Tim. 2:23-26). Ability to teach should be coupled with good judgment in order to avoid arousing needless antagonism. Immature believers cannot be expected to receive the truths that belong to maturity until they have been gradually prepared for them. And back of, and controlling all teaching, must be the spirit of love, gentleness, and meekness.

For three successive sabbaths Paul argued with the

Jews in their synagogue. He did not follow the modern custom of preaching on scientific, historical, literary, or sociological subjects. He did not feel the need of entertaining his audiences with witty anecdotes and humor, or to arouse false emotionalism through the recital of heartrending and pathetic stories, as is the custom even among many so-called fundamentalist preachers of the present day. His sole argument was drawn from the Scriptures and based upon them alone. Such was his custom everywhere, as he wrote afterwards to the Corinthians, "My word and my proclamation was not with persuasive words of human wisdom, but with demonstration of the spirit and of power, that your faith may not be in the wisdom of men but in the power of God" (1 Cor. 2:4, 5). To the Thessalonians he writes later, concerning this expounding and opening up of the Scriptures, "And therefore *we* also are thanking God uninter-mittingly that, in accepting the Word heard from us, you receive of God, not the word of men, but (as it truly is) the word of God, which is operating also in you who are believing" (1 Thes. 2:13). And, because the Thessalonians' faith was based solely on God's Word, they became models for all true believers.

In Acts 17:3 we have an epitome of the kingdom evangel that Paul proclaimed in the synagogues: "Opening to them and placing before them that Christ must suffer and rise from among the dead, and that 'This One is Christ—the Jesus Whom *I* am announcing to you'." The Lord Jesus is shown forth as the One in Whom are fulfilled the propecies concerning the death and resurrection of the Messiah. Included with these truths were undoubtedly all associated kingdom truths, for we know that he taught them concerning the day of the Lord, and the unveiling of the man of lawlessness (2 Thes. 2:1-12). Paul combined teaching with preaching. And did such teaching and preaching of the Scriptures produce re-

sults? In verse four we read that some of the Jews, as well as many of the leading women, and also "a vast multitude of the reverent Greeks [proselytes]" were persuaded. Many of the Uncircumcision (not proselytes to Judaism) were also won for Christ through this scriptural teaching evangel, for Paul reminds them how they "turned back *to God from idols*" (1 Thes. 1:9). In Acts 17:11-12 we find the same rich fruitage as the result of Paul's teaching. The believers which resulted from Paul's ministry in Thessalonica and Berea, beautifully illustrate Romans 10:17: "consequently faith is out of tidings, yet the tidings through a declaration of Christ." There can be no faith apart from God's Word, His Written Word and His Living Word, the Lord Jesus Christ. What folly then to preach or to teach anything but the Word! How pitiful that so many of the Lord's slaves are deluded into thinking that something other or additional is required to awaken faith in God and in the Christ of God!

There is another after result of Paul's brief ministry in Thessalonica that we cannot ignore. It also is the fruitage of his thorough preaching and teaching of the Scriptures while among them. "For from you the word of the Lord has been sounded forth, not only in Macedonia and in Achaia, but in every place your faith towards God has come out" (1 Thes. 1:8). These people, who had but recently been idolaters, were now the center of evangelistic efforts for all the surrounding regions. A model ecclesia indeed (1 Thes. 1:7), for every member was a missionary!

In Section D^{11} of the structure (17:5-9) we have, in the Jews' assault upon the house of Jason, another indication of the rejection and recall of the kingdom offer. "Now the Jews, being jealous, taking also to themselves wicked men of the loafers, and making up a mob, they made a tumult in the city, and, standing by the house of

Jason, they sought to lead them before the populace. Now, not finding them, they dragged Jason and some brethren to the city magistrate imploring that 'These who raise the inhabited earth to insurrection are present also in this place, whom Jason has entertained. And all these are committing things contravening the decrees of Cæsar, saying there is a different King, Jesus.' Now they disturb the throng and the city magistrate at hearing this. And, obtaining bail from Jason and the rest, they release them."

Some of the Jews, many of the leading women, a vast multitude of proselytes, and undoubtedly (judging from the Thessalonian epistles) a vast multitude of the Uncircumcision had responded to the ministry of Paul and Silas. And the Jews were jealous! They could not brook the thought of these strangers among them drawing so much greater a following, in three weeks, than the synagogue had ever been able to reach! And so they gather together a mob, composed of the wicked idlers easily found in any city, and tumultuously approach the house of Jason, evidently with the intention of wreaking mob-violence upon them. Even so, how much of jealousy there is in Christendom today, because the believers in the Lord boast in men (1 Cor. 3:21), instead of boasting in the Lord! How much of jealousy because believers fail to recognize that "neither is he who is planting anything, nor he who is irrigating, but God Who makes it grow" (1 Cor. 3:7)! How much jealousy because we fail to realize that "we are fellow workers of God" (1 Cor. 3:9) and that the service that any servant renders, and its fruitage, or lack of fruitage, is "as the Lord gives" (1 Cor. 3:5)! And if we deplore the violence of these Thessalonian Jews, let us acknowledge that in Christendom today, and perhaps in our own hearts, there is too much of this same spirit, resorting to force or villification when logic fails.

Upon failing to find Paul and Silas, the mob dragged Jason and some of the brethren to the city magistrate. The spirit of animosity, which actuated these Jewish leaders, is shown in the slanderous charges that they preferred against the apostles. They accuse them of creating an insurrection, and yet they themselves had aroused this tumultuous mob. Yet even in the malicious charge that they raise the inhabited earth to insurrection there is a tacit acknowledgment that the apostles' ministry was having a tremendous effect. The second charge, that the apostles were contravening the decrees of Cæsar, was different from their own belief in only one respect, namely, the identity of the long promised Messiah of Israel. Paul and Silas proclaimed that the Lord Jesus, who had suffered and risen from among the dead, was indeed Israel's Messiah. These unbelieving Jews rejected that teaching. Yet they also believed that their Messiah would overthrow all the kingdoms of the world, and, through the Jewish people, would reign over all the nations of the earth, from Jerusalem, the city of the Great King. How hypocritical then, in order to arouse the power of Rome against the apostles, to charge them with the Messianic hope, which they themselves entertained! But people that resist the truth, and the teachings of the Scriptures, were no more scrupulous at that time, than they now are, in the means used to attain their ends.

The civil magistrates of Thessalonica, unlike the military officers of Philippi, took a strictly legal course of action. There was no illegal imprisonment without a hearing. They simply demanded bail as evidence that they would keep the peace. As the apostles immediately left the city, this ended the matter, but this episode again manifested that the Dispersion's hatred of Messiah was as deep-rooted as was Israel's in the land.

In Section B^{12} of the structure (17:10-) we have another preparatory interlude to a new ministry: "Now

the brethren immediately send out Paul as well as Silas by night into Berea." In order to prevent the possibility of any further mob violence, brethren help the apostles flee to the nearby city of Berea by night. Thus the wrath of man opened up a new and fruitful field of ministry. The flight by night, with its seeming defeat, was overruled by the Lord, and turned into a glorious victory for Him and His truth.

In Section C^{12} of the structure (17:-10-12) we have Paul's ministry in association with the twelve: ". . . who are away, coming along into the synagogue of the Jews. Now these were more noble than those in Thessalonica, who receive the word with all eagerness, examining the Scriptures daily, if these things be so. Many of them, indeed, then, believe, and of the respectable Greek women and men not a few." In the synagogue of Berea the apostles were gladly received. We are told that the Berean Jews were more noble than those of Thessalonica. Why were they more noble? They "receive the word with all eagerness". Evidently the Thessalonians had not so received it. They *examined the Scriptures,* and did so *daily,* in order to see whether Paul's teachings corresponded with them. Evidently the Thessalonians did not take the trouble to thus examine the Scriptures. The result was that *many* of the Berean Jews believed, whereas in Thessalonica only *some* believed. Many, also, of the Greek proselytes, both women and men, believed Paul's message.

At the root of Paul's marvelous success among the noble Berean Jews was their *painstaking, daily examination of the Scriptures.* Undoubtedly the charge that the Lord preferred against the Jews of the land held with equal force against the Jews of Thessalonica and Berea, as well as all the Dispersion. "Deserting the precepts of God, you are holding the tradition of men. . . . Ideally you are repudiating the precept of God, that you should

be keeping your tradition. . . . invalidating the word of God by your tradition'' (Mark 7:7-9, 13).

And this charge holds true now, for everywhere the traditions of the church set at naught the truths of Scripture. But the true nobility of the Berean Jews manifested itself when, under the impetus of the new thoughts suggested by Paul's proclamation and teaching, they re-examined the Scriptures, and, as a result, repudiated the traditions of the fathers, and embraced the teachings of Paul, because the first did not agree with the Scriptures, and the latter did. This is the attitude that we must assume toward all that professes to be truth, if we would profit from the spirit's record of the noble Bereans. No teaching of the church is true or false because it is hoary with age, nor is any teaching right or wrong because it is new to us. The fact that it has long been taught as a tradition of the church, or that it has recently been pointed out or proclaimed decides nothing. The Word of God, in the languages of inspiration, and correctly partitioned, is the sole criterion of all teaching. Before Paul's death, he writes that ''all those in the province of Asia turn from me'' (2 Tim. 1:15). The Pauline teaching was forsaken for, or adulterated with, kingdom truth before Paul's death. *Therefore, the traditions of the early church, even in the first century,* was a hopeless intermixture of truth and error. How foolish, then, to receive anything as truth simply because it is according to the long received traditions of the church! Let us show the noble Berean spirit, and test all these traditions, as well as all other teachings, by a thorough, painstaking examination of the sacred Scriptures. In parallel columns let us place a few of the traditions of the church as contrasted with the teachings of the Scriptures.

The Traditions of the Church	*The Teachings of the Scriptures*
That the eons, or ages, are endless and are synonymous with eternity.	That the eons have a beginning and a consummation and are not eternity.
That *eonian* punishment, therefore, means *eternal* punishment.	That eonian judgment ends at the consummation of the eons.
Kingdom pardon proclaimed as the gospel for today. Can be revoked upon unworthy conduct.	Justification and conciliation is the gospel for today. Cannot be revoked.
Justification by faith and works.	Justification by faith apart from works.
Repentance an essential part of the present gospel.	Repentance is always associated with coming *wrath*, whereas the conciliation proclaims *peace*, and with fruits or works (Mat. 3:8), whereas justification is apart from works.
Water baptism required.	Water baptism replaced by spirit baptism.
Sectarianism or denominationalism defended on the plea of expediency.	There is but one body. Sectarianism is displeasing to God.
The church is an organization which man may join.	The church is an organism —the body of Christ. The Spirit baptizes us into it.
Sin, death, and estrangement are eternal.	At the consummation of the eons there is universal vivification, justification, and reconciliation.
The soul is immortal.	The soul is not immortal.
A conscious intermediate state at death.	Death is sleep. An unconscious state. Resurrection required to restore life.

These are but a very few of the traditions of the church which need to be put to the test. We dare not, if we love the truth, receive anything as truth until we have examined it in the light of the Scriptures as the Bereans did.

In Section D[12] of the structure (17:-3) we again have an indication of the withdrawal of the kingdom offer: "Now as the Jews of Thessalonica know that in Berea, also, the Word of God was announced by Paul, they came there also, agitating and disturbing the throngs." The unbelieving Jews of Thessalonica, not satisfied with having driven Paul from their city, now come to Berea and stir up trouble there also. And the spirit's record reads that they did this as they "*know* that in Berea, also, the *Word of God was announced by Paul*". Here is a deliberate rejection of God's Word because it is in conflict with their traditions. Can God much longer continue the kingdom offer in the face of such rebellious unbelief? And are not the vast majority in Christendom likewise rejecting the Word of God wheresoever and whenever it is in conflict with the traditions of the church? Oh, the blind unbelief and apostasy of the professing church! Oh, the headstrong resistance of the majority of the saints to the sacred Scriptures, when they are called upon to discard some hoary tradition that will not bear the light of a painstaking re-examination of the Scriptures! Which attitude will you and I assume toward the Sacred Writings? Shall it be the attitude of the Thessalonian Jews? Or shall it be the attitude of the Berean Jews? May the God of all grace graciously guide us in our decision on this most vital question.

H. W. Martin

NOTES ON ROMANS

God's Indignation Against Sin—1:18—3:20

This section shows us a world perishing because of sins which provoke God's indignation. We must resist the temptation to rush over Paul's demonstration of so fundamental a fact, for the whole necessity of the gospel rests upon it. The revelation of God's righteousness is the provision of His favor for all those against whom His indignation is revealed. These two revelations are not alternatives only, but are concurrent: divine indignation is the concomitant of human sin. Paul's divinely inspired method is the one that all competent preachers follow, showing first the danger and then the Deliverer. Of necessity judgment invariably precedes and prepares for grace. As each honestly faces the indictments preferred against him, he will be so convicted and prostrated by his recognition of their truth as to depend in utter helplessness on the grace which justifies the ungodly. Though Paul is not a prophet of the day of Jehovah, but a preacher of grace, He presents fully the revelation of the divine indignation and the principles on which it operates in judgment. What God hath joined let no man put asunder, lest the grace of God be turned into wantonness. Let us not hand this section over to "the sinner". We shall have read it in vain if we do not learn that God's righteous indignation burns against every sin, our sin, and that the proper language for us is that of the publican and not that of the Pharisee. The section may be divided thus: The thesis is stated in verse 18 and proved in 1:19—3:20. Gentiles have failed, 1:19-32; Jews and respectable people are also subject to judgment

and indignation, 2:1-16; Jews have failed, 2:17-29; their objections are invalid, 3:1-8; Scriptures assert that none have attained righteousness, 3:9-20.

18. Carefully mark such connectives as "for", "because," "wherefore," "therefore," "consequently," "as" and "so," "thus" and "even so". The *for* in this verse links two revelations. The revelation of indignation is not a part of the gospel. While it is righteous it is not the righteousness of God that is the special content of the gospel. It dates from the first entrance of sin. The indignant condemnation of sin is continuously being revealed from heaven in the awful logic of its visible consequences to sinning humanity, in the groaning of creation as well as in Scripture, and is echoed in the universal conscience, experience and observation of men. It is being revealed even now when wrath is partially held in leash by grace. There is indignation in God because He is Light in antagonism to darkness, and Love that hates that which injures His beloved creatures, a Love which will not always tolerate that which mars their happiness and pollutes His universe. Back of all His punishments is His detestation of all impiety and injustice. Detestation is that hate of anything which compels witness against it. God's holy and righteous detestation is expressed in all the evil consequence and penalty that he inflicts. His righteous anger never rises, never abates: it is always at flood tide in the presence of sin because He is unchangeably and inflexibly righteous. It is without any abatement of the claims of justice that He is able to be a just God and a Saviour. The cross is the best vindication of a righteousness that makes God just as well as Justifier. While He is an Avenger He is never vengeful. His judgments are vindicative, not vindictive. In our recoil from the perversion of this truth we are in danger of forgetting that God hates sin (Heb. 1:9; Psa. 7:11). Let us beware of "throwing out the baby with the bath water". The truth is valuable and salutary. Before one

can truly realize grace he must face the fact that God's indignation burns against his own personal misdeeds.

Against all the irreverence and injustice of men. These terms comprise all men's sinning in its Godward and manward aspects. "Irreverence" is the positive and active disrespect shown God by the impious. "Injustice" is that which wrests the claims of God and man. Strictly, all sin deserves both names, but we may see in them terms which describe breaches of both the commands of the law (Luke 10:27). The order of the words indicates their relation as cause and effect. Injustice is the poisoned fruit which grows from the corrupt root of irreverence. The profane life manifests itself in unrighteousness. The exact object of God's indignation is the sin rather than the sinners, for God loves the world of sinners while He punishes the sin. He is conciliated to sinners and will yet reconcile all to Himself, but He is not and cannot be reconciled to sin. Just so we are tender and compassionate to the sick while we hate and combat the malady. Any hatred of sin which does not make the heart tender toward the persons miserable in it is unlike God's, and is the servant of sin even while it seems to be hating it. Though God cannot be complacent to the sins of believers, He loves us tenderly and seeks to deliver us from the commission of sin. While men live in unrighteousness they resist the light of truth. Paul's words echo those of Christ in John 3:19-21. Preference for unrighteousness is the reason for the repression of truth. Truth is not something speculative, but something that is retained only as it is acted on. Recognized truth is the standard of judgment and the measure of punishment. If one had resisted no truth, he would not be exposed to this indignation. The attitude to any known truth is the attitude to all truth, and real truth lovers eagerly recognize truth when it appears (John 18:37).

Paul next proves that God has manifested His glory in creation, 19-20; that men have forsaken God for idols,

21-23; and the prevailing immorality is inflicted in the just indignation of God, 24-32. Truth is repressed *because that which is known of God is apparent* in the face of nature and lodged in consciousness. God has so created the universe and man as to leave on them the impress of Himself (Gen. 1:26; 1 Cor. 11:7). Apart from any special revelation like that given to the chosen people and recorded in Scripture all men have truth concerning God thrust upon them, *for God makes it manifest to them.* Infidelity cannot even convince itself against this witness of God, *for* the invisible things, or attributes, of God, though inaccessible to sight are made clear to intelligence and conscience from the creation of the world, and are actually being apprehended by means of His achievements. These achievements are God's poems (Greek, *poiêma),* and are complemented by another achievement in the new creation (Eph. 2:10). *His imperceptible power and divinity* explain *His invisible attributes. Power* is a single attribute, while *divinity,* which must not be confounded with *deity,* is a summary term for other attributes proper to deity, as life, personality, wisdom, transcendence, sovereignty, and goodness. Some sceptical scientists admit that "the phenomena of nature reveal two qualities of force and intelligence working in harmony", and so far they agree with this scripture. The attribute of power is that which first strikes us in the study of the created world. Paul is not one whit behind David (Psa. 19:1-6) and other inspired writers in declaring creation's witness to the goodness and glory of God, and to these he always makes appeal when he addresses idolaters of the nations who have no Scripture (Acts 14:15-17; 17:24-29). "How do you know that God exists?" asked Dan Crawford of a native African. "How do I know that a flock of goats passed here last evening?" he replied, pointing to their footprints. Even so the invisible attributes of God are apprehended by all honest and unspoiled men. The purpose and result of this

manifestation is to leave men defenseless if they refuse to glorify and thank Him. God desires the reverence and gratitude of His creature man, and even fallen man is able to give these to God. The fall is no excuse for failure here. Man cannot defend himself with the plea that he has inherited inability to do right. Throughout this section man is proved guilty of deeds the opposite of what he knows to be right, deeds that result from wilful refusal of truth and preference for injustice. The matter of inherited sin must not be introduced before 5:12, or we shall go far astray. The fact that many simple-minded people have clearly seen the glory of God in nature shows that all can do so if they will. We sometimes pity "the heathen in his blindness". They need our pity and our prayers, for the solemn fact is that their blindness is that of those who refuse to see, and the modern heathen who prostitute fine type and paper by the display of their blindness are rather proud of it. Apostasy has never come because men did not know. Israel passed into darkness when the light came (10:18-21). The light of nature is permanent, a manifestation that robs men of the excuse of ignorance. We live in an era of the recovery and proclamation of truth, both scientific and scriptural. Yet gross darkness covers the people. During the final apostasy the gospel of the kingdom shall be preached to the ends of the earth.

21-23. *Because* men spurn the manifest glories of God they are defenseless. The extent of human knowledge has been stated (19-20). It demands that God be glorified and thanked, for in Him we live and move and exist. He is our Maker, Who gives to all life and breath and all things, and witnesses to His goodness by countless benefactions, filling our hearts with nourishment and gladness, that we should grope after Him, and find Him. But Daniel's indictment of Belshazzar is true of many, "The God in Whose hand thy breath is, and Whose are all thy ways, hast thou not glorified." Are the glories

of the Creator sufficiently heeded even by saints? To glorify God as our Maker and Preserver is no derogation of the glory of His grace. Failing in this we not only rob God and ourselves but may be left open to participation in infidel speculations as to the universe and its origin. Turning from their instinctive knowledge of God and the impression made by His works, men fell into perverse self-willed reasonings. *Reasonings* is always used in a bad sense in Scripture. They preferred to descend from worship to philosophy and speculations of science, falsely so called. The immediate consequence of leaving out God, the chief Fact, was that their reasonings were made vain, their perceptions of truth became confused and uncertain, and their unintelligent heart was plunged into the darkness they loved. The heart is the seat of moral consciousness and intelligence and is not in Scripture in contrast with the head. Whatever is in the heart governs the conduct (Mat. 5:8; 9:4; 11:29; 12:34; 15:19; Mark 2:6-8). *Their heart,* not hearts, for each one's heart is looked at singly. The eyes of the heart need enlightenment (Eph. 1:18).

Alleging themselves to be wise they are made stupid: they became morons. Paul says this with his eye on the sages of antiquity and the "modernists" of all generations since the fall till now. The world through its wisdom knows not God, yet stupidly and arrogantly boasts its wisdom and scorns as feeble minded those who accept the very first statement of Scripture. The hostility of agnostic and atheistic evolutionary speculators to Scripture is well known, and is proof of the truth of these clauses. They call themselves truth seekers, yet boast their agnosticism and jubilantly acclaim every attack on the Bible narrative of creation. Devout scientists are not rare, but they get as little recognition and thanks as their God. A Princeton professor showed true wisdom when, as he made a critical test in the laboratory, he used to ask the students to worship in silence, saying, "God is

here; I am about to ask Him a question." Idolatry is a perversion of the God implanted principle of veneration which makes man a potential worshiper and without which no man worships Him. As long as men disapprove of Him they must worship something else. Along with the deterioration of worship and morals began the evolution of the prevalent paganism, which ever progresses downward. Idolatry is not primitive but comparatively late, the earliest idolatry on record being found in Joshua 24:2. The history of religion among men is a history of degeneration. Humanity attained the limit of stupidity when it changed the glory of the incorruptible God, that manifested grandeur of His attributes and works, which should evoke admiration and thanksgiving, for idols, a stupidity that is vividly exposed in the contrast between *incorruptible* and *corruptible.* It belongs to God's glory that He is incorruptible (1 Tim. 1:17), and to man's shame that he is corruptible. They do not venerate man as he came from the hands of his Maker, but as corrupt through sin, and then it is only the *likeness of an image,* which is a slander and caricature of man himself. In their desire to get away from the living God they make dead representations of men and birds and quadrupeds and creeping things, which would prove them, according to evolutionary theories, to be ancestor worshipers. They worshiped the bestial, and invented gods which would sanction the lusts of their creators. Idolaters are like the objects they worship (Psa. 115:4-8; 135:18).

24-32. The activity of God's indignation is now revealed in the phrases, *God gives them up* (24, 26, 28). The action is not merely permissive but punitive, yet it is not arbitrary. Sin's punishment is its own increase; the blessing or curse is inevitably in the nature of the deed: God acts in "natural consequence". Under pressure of His present indignation sinners are fitted for the day of wrath and correction (Jer. 2:19). The judicial action of giving them up takes three different forms, each of which

indicates God's displeasure. We need not assume that any one is guilty of all the vices pilloried here. They reveal the degradation of the whole man. There were probably many exceptions which are allowed for (2:10), and we learn that the Uncircumcision sometimes put to shame the Jew with all his greater advantages (2:27). As Paul describes the facts he connects them with permanent tendencies which in His mercy God sometimes restrains. Note *wherefore* (24), *therefore* (26), and *according as* (28), terms indicating the reason for God's judicial deliverance of humans to the dishonoring of their bodies, to dishonorable passions, and to disqualified minds. God never gives up anyone till that one has given up God, and when He does surrender them to the lusts of their hearts the victims acquiesce. Idolatry and license go together. The heathen myths ascribe to the gods all manner of immoralities, for the lawless imaginations of men invented those divinities.. They deified their own physical powers and unbridled passions, and all the wickedness and malice of men were attributed to the gods, and so they lost the power and the desire to rise above the level of the objects of their worship. Greek and Roman literature confirms the horrible accuracy of these charges, yet the noblest pagans fail to speak of these things with adequate horror. While paganism ancient and modern is protected from full exposure by the very enormity of its vices, Paul voices the condemnation of God and brands heathendom with the stigma of its shame, and shows that shame to be the unquestionable and awful demonstration of God's holy indignation. Alternately he turns the searchlight of God from the sin to the shame, from irreverence to idolatry, from idolatry to the unchastity it invariably fosters, from their reprobation of God to their reprobated mind, a mind in which divine distinctions of right and wrong are confused. How perilous to follow the lead of men of disqualified mind! The climax and summing up of the wickedness of such minds

demonstration of God's holy indignation. Alternately he turns the searchlight of God from the sin to the shame, from irreverence to idolatry, from idolatry to the unchastity it invariably fosters, from their reprobation of God to their reprobated mind, a mind in which divine distinctions of right and wrong are confused. How perilous to follow the lead of men of disqualified mind! The climax and summing up of the wickedness of such minds is seen in verse 32. The darkest count is that these men well know God's just statute. This is the intuitive and inescapable recognition of right proper to all men. They know that such practices deserve death, a death, of course, that comes as a penalty inflicted after judgment, and, therefore, not the death that is the common lot of all except those who survive till the Lord's advent, and yet by persistence in these practices they invite God's condemnation. They fear to be solitary in their sins, so they heartily approve these practises in others, perhaps finding satisfaction and a false sense of security in the fact that vices known to be wrong are almost universally practised.

Paul like a skilful physician stands by the bedside of a very sick world. He diagnoses the disease, discovers the cause, and indicates the remedy. Behind the symptoms that many have described he sees the cause. He lays his finger on a spot no other physician has touched, and says what applies with equal truth to our corrupt generation from which no one of these vices is lacking, the cause being always the same. They suffer, he says, because *they alter the truth of God into the lie.* They never give a truth instead of a lie: their movement is not in that direction. For this cause God scourges the modern as He did the Roman world. We are reaping a terrible harvest of that atheistic science which self-styled wise men of vain mind and unintelligent and darkened heart have sown in the hearts of our youth. They have been taught to revere the "Scientist", with a capital S, and to ignore

or deny the Creator. Romans 1:25 and 2 Thessalonians 2:11, 12 are significantly linked by the occurrence of *the lie*. The term describes the sum total of error in contrast to *the truth*. Finally each is embodied and consummated in a person. Jesus Christ is "the Truth": "the man of lawlessness" is "the lie". These are the alternatives which divide between themselves the worship of mankind. It is a choice of Creator or creature. The logical issue of hero worship and deification of the creature will be reached when men give their allegiance to one who demonstrates that he is God (2 Thes. 2:4; Un. 13:8). The action of God is always the same: He gives men up to what they lust for, whether to dishonored bodies and passions, or to an operation of deception (the strong delusion of the A. V.). The result is that they really believe *the lie* as truly as some now believe the entirely unsupported atheistic evolutionary teaching. This is *because they did not receive the love of the truth.* The case of Pharaoh's hardening is another illustration of this principle of judgment and punishment. Is the explanation of the rising tide of vice and crime and the revolt of youth against age and authority to be found in the fact that faith and worship is declining?

We thank God that He tempers judgment with mercy. He does not easily give up anyone, for He is slow to anger and He is restraining as well as condemning men (2 Thes. 2:6-8). Think of the restraints by which He has hedged us in and preserved to us some decency. What of attempts at moral reform? They begin with the effect instead of the cause and hence are doomed to failure. As well attempt to abolish gravity as to reverse the condemnation of God which gives men up. Remove the cause of His indignation. That is what Paul was doing as he proclaimed the power of God in the gospel, a power adequate to turn men from idols to serve a living and true God and to rescue them from coming indignation. Many such as those described in this chapter were saved

(1 Cor. 6:11). We rise above the gloom of this dark passage only as we are occupied with that which is known of God, His power and divinity, the glory and the truth of God. As Paul utters his doxology to the blessed God, blessed even though dishonored and disapproved by wicked men, we join him and add our fervent Amen!

QUESTIONS

What is the relation of this section to the gospel? Have you found yourself in it? Can God hate? (Deut. 12:31; 16:22; Psa. 101:3; Rom. 9:13; Heb. 1:9; Un. 2:15) Is there a necessary relation between His righteousness and His indignation? (Psa. 7:11) Is God complacent to the sins of believers? May they with impunity trifle with truth? Can God love men whose sins He hates? What is predicated of God in 1:18-32? What is the relation of Christ to creation? (John 1:3; 1 Cor. 8:6; Col. 1:16, 17; Heb. 1:1-3) Has creation a witness in all economies? Does God provide our creature comforts now? Is He interested in our temporal affairs? What is the burden of the eonian gospel? (Un. 14:7) Did Paul's preaching ever inspire fear? (Acts 24:25; 1 Tim. 5:20) Does this section deal with inherited sin, or a law of sin in one's members? Are the sins of this section wilful and avoidable? Of what is the fear of Jehovah the beginning? (Prov. 1:7; 9:10) Are evolutionists notorious for piety, or their fear of God? Is the creatorhood of God conspicuous in the teachings of modern scientists? What does evolution say about the indignation of God? Of sin? Of salvation? Is truth costly? (Prov. 23:23) Do you ever prevert truth by misquoting "the truth as it is in Jesus"? Is truth anywhere else? How does God restrain men from sinning? What restraints has He put about you? Which of this catalogue of sins has ceased to exist? Does their existence now reveal God's indignant condemnation of impiety? What does Paul say about "hell"? If he believed or taught anything about "hell", would not this be the place to state it? Is there danger in ignoring the fact of divine indignation? Would you respect a person who could witness oppression of the weak without indignation?

GEO. L. ROGERS

NOTE.—Replying to a query, the writer would repeat that these notes are offered as suggestions to those who would study the epistle itself. Protestants recognize no "authority" other than that of the Word of God. Valuable help will be found in the notes in the CONCORDANT VERSION, in "The Mystery of the Gospel", and in articles on Romans to be found in the back numbers of this magazine from the pens of the late Mr. Alan Burns and others.

WHAT WE THOUGHT

When God's great purpose terminates
  With Adam's race redeemed,
There're many things we thought were so
  Which were not what they seemed.

We thought the devil told the truth—
  I really don't know why—
For when the devil opes his mouth
  He aims to tell a lie.

He said that man should be as gods,
  And should not really die;
And man believes it yet, you know,
  For Satan sure is sly.

We thought that man a spirit was,
  And of celestial birth;
But God says man created is,
  Of base, terrestrial earth.

We thought that man's immortal soul,
  At death took wings to fly
Away to Heaven's pearly gates,
  Mid pleasures pure on high.

But God sent Jesus Christ, our Lord,
  Our poor lost souls to save;
And rescue from the pit of death,
  And ransom from the grave.

We thought that God prepared a lake
  Of everlasting fire,
To torture sinners for the sake
  Of everlasting ire.

We thought the devils sure would dance,
  With shouts of victory;
O'er sin's perpetual reign below
  And endless misery see.

Our minds and hearts were sadly blind;
  Our thoughts were far astray;
The Scriptures tell us plainly that
  It doesn't end that way.

F. L. T.

THE NEW HEAVENS AND NEW EARTH

A GLANCE at the literary framework will show us that we have now arrived at the climax of the Unveiling of Jesus Christ. After the Introduction (Un. 1:1-3), we considered the Messages to the Ecclesias (Un. 1:4—3) in which He appears as Prophet. We have followed the Throne section (Un. 4:1—11:18), with its seals and trumpets and thunders, in which He is established as earth's Potentate. We have studied the Temple division (Un. 11:19—20:15), in which He becomes earth's Priest. The remaining two chapters are a reversal of this order. There is a short Temple division (Un. 21), a brief Throne section (Un. 22:1-5), followed by another Message to the Ecclesias (Un. 22:6-17), and the formal Conclusion (Un. 22:18-21).

In traversing the Sierra Nevada or Snow Mountains, in California recently, we were graphically reminded of the structure of the Unveiling. At the point where we crossed, the range rises gradually to a pass with an elevation of nearly ten thousand feet. On the eastern side, however, it drops quickly to the lowlands. In ascending there are distinct zones of vegetation, from the grassy plains, the shrub-covered hills, and the mighty forests with giant trees which have been growing for the eon, to the bleak snow-capped peaks. In descending the order in which these come is reversed. From the rocky wastes we descended through forest glades and bushy hills down to the open country beyond.

So with our study of the Unveiling. We have reached

its highest point and now drop swiftly back to the level at which we started. We have been in the highest, the Temple zone, so we continue our course, with our minds centered on God's worship (chapter 21). We descend to a brief Throne section in which the government of the new earth is put before us (22:1-5), to the Ecclesias (22:6-17), and end with a Conclusion, which parallels the Introduction, which was our starting point.

There are however, contrasts as well as similarities in the corresponding sections which we might miss unless we compare them with each other. The previous Temple section restores the worship of Jehovah to a literal house in the thousand years. Now there is no temple except the Lord God Almighty and the Lambkin. In the former Throne section lightning and thunder issued out of the throne and dealt out God's indignation. Now a river of life issues forth from the throne, distributing blessing. The Messages are, however, in the same tenor. The Introduction and Conclusion have both a likeness and a contrast. In the first there is a blessing on the reader. In the second there is a curse on the multilator of the book. Both emphasize the swiftness of His coming.

THE DAY OF GOD

This crisis in the Unveiling introduces us to a different "day". The present is Man's Day (1 Cor. 4:3). All of the action in the former half of the Unveiling was in Jehovah's Day (Un. 1:10). Now we enter the Day of God. At present man is supreme, for God is allowing him to prove his incapacity. Jehovah alone will be exalted in His day. He is the God of Israel. All blessing to the nations will come through them. As we shall see, the Deity comes much closer to mankind in the Day of God.

THE NEW HEAVENS AND NEW EARTH

In the Scriptures we are told of three heavens and three earths, of which John sees the third in this vision. We are living in the second. The first comes before us

in the opening strain of Genesis. "In the beginning God creates the heavens and the earth." This was the original creation, which was *not* created the waste which it later became (Isa. 45:18). A great cataclysm is indicated in the second verse. The earth became waste and sterile. This is followed by the renewal of the earth, the formation of its seas, the creation of its flora and fauna, including mankind. It is with this second earth that the greater part of revelation is concerned.

The fate of the second earth has already come before us. Both earth and heaven fled from the face of the great white throne (Un. 20:11). A more detailed account is given us by Peter in his second epistle (3:10). He tells us that the heavens shall be passing by with a booming noise, yet the elements will be dissolved by combustion, and the earth and the works in it will be discovered, or burned up. All these, then, being dissolved, he exhorts them to hope and hurry the presence of the day of God, because of which the heavens, being on fire, will be dissolved and the elements decomposed by combustion. Such is the outlook in the day of Jehovah. Then, according to His promise, they will hope for a new heavens and a new earth, in which righteousness will dwell.

The two great cataclysms which commence and close the career of the present earth are the outstanding milestones in universal history. To grasp God's dealings with creation we must give them their proper place in the progressive unfolding of His purpose. They are the great monuments to the method of God's movements. Things have not continued as they were at the beginning of creation, nor will they run on as they are to the end. The great changes are not effected by gradual evolution, but by sudden cataclysmic catastrophes. So revolutionary are these two world disasters that from each emerges a new heaven and a new earth.

The present condition of the earth's crust is ample evidence that it has passed through tremendous convul-

sions. If all the strata were horizontal and all followed some standard order of deposition, there might be some faint evidence in favor of evolution. But the strata are in the utmost confusion. They are tilted at all angles with no regard to order. Moreover, the logical condition of the present earth, if it were the product of evolution, would be a uniform plain at the bottom of a universal ocean. Yet even this would not answer the demands of the hypothesis, for there could be no further deposits to continue the process.

Let us mark the contrast between the destruction of the first earth by water (Gen. 1:2) and the incineration of the second by fire. The past was a physical regeneration. The future will be a chemical recreation. Both are purifying agents, but fire is far more effective than water. There was no water, in the form of seas, on the first earth. The word earth, in the original languages, always refer to the dry land. It was, therefore, a most unexpected means of destruction. The fluid may have been stored above the earth in the form of rings, like those of Saturn. The fire of the future is stored within the earth (2 Pet. 3:7). It merely needs some mighty upheaval to put the planet into the crucible of the great Alchemist, to purge it and make it a permanent habitation for the human race.

The physical changes on the present earth are mostly due to these two elements, fire and water. Water alone would soon sink into the seas. The heat of the sun raises it to its ceaseless round. It draws the moisture into the sky and distributes it over the land. It disintegrates the rocks, and grinds down the mountains and washes the soil into the sea. All is impermanent, changing. This is a picture of God's present processes in the moral sphere. In the future earth there will be permanence. There will be no sea. The stones will be flinty, indestructible. All this is in keeping with the moral stability of the final creation.

The present controversy between modernism and fundamentalism, evolution and the Bible will arrive nowhere unless both sides get down to the facts. The man of faith rightly objects when the hypotheses and theories of science are presented as if they were truths. Yet it seldom seems to have occurred to him that he, too, is building on translations and traditions which have no more foundation than the speculations of materialists. What is needed is more real science in the study of the Scriptures. A concordant version may rightly be called a "scientific" translation, for it is based on the facts found in the ancient manuscripts, arranged and classified for study. This differs just as much from ordinary methods of translation as the experimental research laboratory of today surpasses the grotto of an ancient alchemist.

Scientists claim that the Bible is not "scientific". In reality it is too much so, that is, its translators have been too strongly influenced by the scientific opinions of their own day, and have altered its plain meaning to conform it to current conceptions. When the A. V. was made the popular theory was that all creation began with chaos. As it was a venerable and respectable superstition, handed down from the Greeks and the Egyptians, the translators seized on the apparent confirmation found in the first chapter of Genesis to make its cosmology acceptable to the intellectual leaders of their time. That, I suppose, is just what scientists would like us to do today. Their idea is to change the Bible so as to set it on the shifting sands of scientific speculation.

That our translators actually believed the scientific theory of primeval chaos, current in their generation, is evident from their translation of the two descriptive terms *thohu* and *bohu* in the opening verses of Genesis. The first they render "without form". I have striven hard to conjure up a mental picture of an earth "without form", but it seems quite impossible to do so. I can imagine all sorts of shapes, spiral, spheroid, or simply

fantastic figures such as we see in cloudland, but I have come to the conclusion that an earth "without form" is a contradiction in terms, and that all the confusion and chaos was in the minds of the translators, rather than in the earth or in the sacred text. In rendering it "waste" I am simply following their example in Deuteronomy 32:10. They also render it *vain, nothing, wilderness, empty place, thing of naught, vanity,* and *confusion.*

So with the word "void". Try it over in your own mind. "The earth was void." What does it mean? We speak jocularly of mental vacuity as an "aching void", but this is not a joke. This is not a figure of speech. The earth became something, not nothing. Strictly speaking "without form and void" must imply annihilation (if such a thing be), and we have the illogical outcome that creation produced nothing as a foundation for further developments. The only void which a microscopical examination of the facts will reveal existed, not in the earth, not in the text, but in the minds that imagined it to be necessary to conform God's word to the learned ignorance of the day. At a later time the prophet Jeremiah sees the land of Israel, and it was "without form and void", much as it has lain for many hundreds of years since his days. But if a traveller used such words in describing it he would excite suspicion as to his sanity. It has been waste and sterile.

What does "void" mean elsewhere? It occurs in the illuminating phrase "stones of sterility" (Isa. 34:11). There are parts of Palestine, notably in the wild region between Jerusalem and the Dead sea, where the stones are so thickly strewn over the surface that vegetation cannot get a ground hold. They are called "stones of sterility" because they effectually hinder the growth of any plant life, leaving the ground a white waste of wilderness. So was the desolated earth. It was covered with water, which stifled all its life.

These two words are carefully selected by the Author,

not to describe a mythical chaos, but as a contrast to the ensuing week of work. One half of the period of restoration is devoted to the repair of the "waste" by reducing the cataclysmic mixture of solids, fluids, and gases to their separate layers, or spheres. When the dry land, the waters, and the atmosphere find their proper levels the earth is no longer a "waste". The second descriptive term, "sterile," finds its corrective in the last days of the week. Verdure and soul life, flora and fauna, crowned by the advent of a human being, redeem the earth from being "sterile".

It is evident that a really scientific translation of this, the oldest and greatest of all cosmic formulas, definitely confirms the thought implied in the term *cosmos,* or world. God created a system, a world, not a chaos. He began with an earth, not a cloud of star dust. He inaugurated His grand designs with heavens which, though they still appear to be spread forth in careless disarray, are in reality the most stupendous exhibition of system and law which the human mind has ever been called upon to contemplate. Whatever may be the shifting, nebulous theories of science as to the beginning of the cosmic order of the universe, the records in the rocks and the stupendous upheavals in the strata are but the lower notes in the great hymn which celebrates a perfect creation followed by world-wide wreck and ruin.

True science, as well as revelation, is cataclysmic. It tells us that there were times when this earth's crust was subject to severe convulsions, so that the strata are jumbled together at all angles and positions. Let any geologist seek to fit Lyell's straightjacket on the tumbling mountains and heaving plains and he will soon find out how stubborn the strata are. They refuse to conform to the dogmatic geology of a few years ago, which is still taught by book scholars who worship at the shrine of obsolete, embalmed scientific lore. Ask an old prospector, a miner, or any delver into the heart of the hills. Ask

one who has learned their secrets in their very bosoms. Ask the leading geologists, who have forgotten what they were taught and have learned afresh at the fountainhead. All will agree that the earth has been visited by great cataclysmic catastrophes. One occurred at the deluge, but the greatest is recorded at the forefront of revelation.

Astronomy confirms this conclusion. The earth should not be tilted at an angle of twenty-three and a half degrees to the plane of its orbit. The magnetic centers ought to coincide with the geographic poles. The earth is evidently staggering from two heavy blows. Perhaps, one occurred at the deluge, which tilted its axis about eighteen and a half degrees, but did not shift its interior or magnetic core. Yet there must have been a still earlier one which shifted its axis five degrees, and separated the mass of the moon, for the moon revolves just as if it were still a part of the earth, so that we can see only one side of its surface. We can imagine its history from its present abnormal state. First the earth is a smooth, sealess, perfectly rotating sphere. Then some great wandering star comes along and tears off the moon after tilting the earth to the plane of its orbit. Is not this what we have in the second verse of the Scriptures? Later, another heavenly visitant tilts its axis eighteen and a half degrees more, causing the deluge and the seasonal and other disturbances which still afflict mankind (Gen. 7).

The story would be incomplete if we did not at least suggest its future history. There is a time coming, the counterpart of the deluge, in which there will be the greatest seismic disturbance this earth has ever known since mankind has been upon it (Un. 16:18). The sea will roar (Luke 21:25), the islands will flee, the mountains will be removed (Un. 16:20). It is quite probable that the earth will be restored to electrical equilibrium, so that its axis will coincide with its magnetic pole. This

will introduce the millennium with its marvelous cosmic and climatic conditions.

After this there will be another cataclysm, in which the earth will be refined as in an assayer's furnace. It should be restored, as in the beginning, and a city will descend, the same mass as the moon (Un. 21:10) bringing it to a state far more ecstatic than that primal perfection with which it started.

This is not put forth as a part of God's written record. It is merely an attempt to combine the facts of nature and revelation so as to harmonize them into a possible, if not probable, fragment of cosmology. Knowing that God's creations are perfect in their way, we should not start with a godless, deified, nebulous chaos, but a perfect planet, "hung on nothing," swinging around its course in perfect alignment with the plane of its orbit. The place to look for examples of earth's history is in the other planets. Their present state may help us to visualize the earth in some stage of its career. The fact that the Hebrew word for heaven is plural, meaning two or more, suggests that it was originally surrounded by rings, like the planet Saturn. In this way we may understand how God created heavens, for from the earth the sky would be divided into two by the circles surrounding its equator.

The moon circles the earth at an angle of five degrees to the earth's orbit. It has no real rotation of its own, but seems to retain that of the earth. Hence, it always shows us the same half. There is likewise a tilt to the earth's axis which exceeds the tilt of the magnetic pole by about five degrees. That there have been serious collisions of the planets with other heavenly bodies is evident, for one of them is broken into fragments. We know that there was a disruption which covered the sealess surface of the earth completely with water (Gen. 1:2). This may all have occurred at the same time, under the impact or influence of some heavenly intruder. The

wrenching of the earth's axis may have been accompanied by a partial destruction of the surrounding rings. Some may have flown off to form the moon, while watery belts might descend to bury the land, as it became on the first day preceding its restoration (Gen. 1:2).

There must have been minor upheavals to bring the land above the surface of the water, but we have no knowledge of any further cataclysm until the deluge. The earth's axis is tilted twenty-three and a half degrees. Five degrees less than this is eighteen and a half degrees, the approximate distance of the magnetic pole from the geographical one. The earth is a vast magnet. Possibly many of its disturbances are due to the fact that it is not rotating on its magnetic axis. Possibly the long lives of the antedeluvians arose from more stable and salubrious conditions when this was not the case. Slight electrical variations, such as occur just before a storm, seem to seriously affect our nervous constitution. The restoration of magnetic equilibrium may be one of the basic blessings of the thousand years.

The deluge and the abnormal position of the magnetic poles of the earth seem to be satisfactorily explained by the intervention of some celestial influence which wrenched the earth still further from its uprightness, but left its magnetic pole as it was. The falling rings of water would answer to the "windows of heaven" and the terrific swirl occasioned by the sudden change in rotation would sweep the water of the seas over the land with disastrous haste. This would account for the sudden change from tropical to arctic conditions which caught so many monsters in the higher latitudes, and froze them in a few moments as they stood.

It is not until the deluge that we read of seasons. Then the promise is made that, while the present earth remains, cold and heat and summer and winter shall not cease (Gen. 8:22). These seasonal changes have affected mankind far more than we realize. They are not normal,

and seem to have shortened the span of human life. They are known only on the present, the second earth. They may be much modified in the millennium. The rendering "seasons" in the first chapter of Genesis (1:14) is misleading. The heavenly luminaries do not produce the seasons. The word means appointments.

The third earth, we may surmise, will restore the creation perfection of the first. We know that this is true in one particular, for the sea in no more (Un. 21:1). This will multiply its habitable area. If the polar axis is normal, this will add vast belts near the poles to the use of mankind. Indeed, we have little doubt that almost everything which at present hinders humanity's fullest enjoyment of its earthly home will be absent in this new creation. The physical is a parable of the spiritual. The sea, today, pictures the turbulent unrest of the nations. Its absence in the day of God corresponds with their solid rest in Him. This leads us to consider the spiritual aspect of this new creation, of which the material is but an intimation.

RITUAL RETIRES

Strange as it may seem, the special blessings of the new earth arise from the fact that there is no temple. God no longer hides Himself from mankind. Christ's Melchisedek priesthood was for only one eon, not "for ever". The nations no longer have a hesitant approach through the mediacy of Israel. In the thrilling words of the throne, *"Lo! God's tabernacle is with mankind, and He will be tabernacling with them, and they will be His peoples, and God Himself will be with them. And He will be brushing away every tear from their eyes. And death will be no more, nor mourning, nor clamor, nor misery: they will be no more, seeing that the former things passed away"* (Un. 21:3, 4).

The passing of priesthood is prophetic. If God can do away with the divine means of approach to Him, why cannot He also dispense with the regulation of human

conduct? If intermediaries are no longer needed for worship, why should it not be possible to govern without delegate authority? The Unveiling does not lead us to this goal. It is beyond its scope. But we know that the throne of the Son of God is only for the eon of the eon (Heb. 1:8), at the end of which He hands over the kingdom to God, at the consummation, when all sovereignty and authority and power are abrogated (1 Cor. 15:24). Meanwhile, the great glory of the final eon is God's conciliation of mankind. *In spirit,* we have this now. But then He will remove all barriers between Himself and all mankind. Israel's priestly functions cease. God no longer needs intermediaries between Himself and the race.

What a flood of light is thrown upon the cause of our sorrows and our miseries, by the method of their cure! The absence of God is the real reason for all our woes. Then, when God tabernacles with mankind, their tears will be brushed away. His presence will banish death, with all its fears and heartaches. No mourning for loved ones, no clamor of the bereaved, no misery or loneliness. All these pass away because God will come down to men and they will be in touch with Him.

A. E. K.

(Continued in next number)

UNSEARCHABLE RICHES FOR JULY, 1929
BEING THE FOURTH NUMBER OF VOLUME TWENTY

EDITORIAL

MEN of the world as well as men of God agree that denominational barriers are crumbling and that Christendom is realigning under the banners of Fundamentalism and Modernism. The unbelievers are hailing this as a great advance toward the Christian ideal, for they confidently predict that Fundamentalism will dwindle away as the knowledge of science increases. Little do they dream that this is the most damaging indictment of Modernism which could be formulated, for the Christianity of the end time is faithless apostasy.

Nearly all agree that the church should be united. Hitherto the great denominations held to their special interpretations and methods, so that these were insurmountable barriers to union. Now, under the disintegrating influence of Modernism, doctrine is at a discount, and the Calvinists and Methodists, who once fought fiercely for their respective creeds, care less for their convictions than for economy. One may believe in election or free-will, or neither. The main thing seems to be that the mechanism of organization may be placed on an effective basis.

There are two movements going on in the world today, both tending toward unity. One is true, the other false. A few of God's people have discovered that they are one with all saints. There is a unity of spirit which draws all true believers together, irrespective of artificial, man-made divisions. Fellowship is not based on doctrine,

but on life. This is a feeble effort to recognize the unity God has made. It is almost impossible to give it any corporate expression without degenerating into another sect. We do not need to unite. We are already one with all who are Christ's. Let us endeavor to keep and confirm this unity.

The great religious combinations of today are a response to the spirit which pervades the commercial world. It is a business proposition. The great waste of money and effort in church work cannot be gainsaid. This aspect of the matter has far more weight with them than the spiritual.

In theory church union seems ideal and scriptural. In practice we fear it will be far otherwise, and will lead to further division. The Modernists are already controlling the machinery of most of the larger denominations. The tendency of each combination is to centralization of power. It will lead to the domination of all by men who have little faith in the Word of God. This will be intolerable to those who still cleave to the inspiration of the Scriptures. They will be forced to withdraw. It is freely predicted that they will unite to form a Fundamentalist denomination. But this is not by any mean certain. Most of those who cling to the Scriptures have the mistaken notion that fellowship is based on agreement in doctrine. Moreover, they are fearful and suspicious, not only of Modernists, but of one another. It is more likely that the champions of the Scriptures will be divided among themselves.

There is also grave danger that the high aims of so-called "fundamentalism" will degenerate into mere traditionalism. In the earnest endeavor to stand true to divine revelation, there seems to be a tendency to stress doctrines and interpretations which have no authority but the creeds, and are entirely absent from God's written record. A truly "fundamental" statement of belief should be couched in the words of Scripture, not in the

unsound phraseology of theology. God's words are pure. They are guarded by contexts. They resist perversion. Man's expressions are usually needed only when the truth has been betrayed.

As we have no sympathy with the ignorant scholarship and crude criticism of Modernism, with its practical repudiation of the Word of God, we are attracted strongly to the various movements associated with fundamentalism. We are deeply interested in the various statements of faith which are proposed as essential, and deplore the fact that these earnest contenders for the Word of God sometimes find it necessary to fight for that which is not only unknown to the Scriptures, but is contrary to them. *Nothing is fundamental outside the Word of God.* I would earnestly exhort all fundamentalists to purge their creeds of all unscriptural expressions. That is by far the best way in which they can enforce their confidence in God's Word. If they persist in acting as if man's words and thoughts are fundamental they are merely repudiating the Scriptures in a more subtle way than the Modernists.

As an example, let us note a few points in the Statement of the Fundamentals in the Articles of Association of the Christian Fundamentals League for China. The second statement is especially good: "A divinely inspired Bible, authoritative and without error in the original." Since this is true, why go outside that Word for "fundamentals"? The first statement is "The Triune God—the Father, the Son, the Holy Ghost." In this issue we show that the holy spirit is not a distinct deity from God Himself. It is God's spirit. But we do not base our protest on this. We do base it on the *fact* that the words "triune", "trinity," etc., are never applied to God in His holy Word. They are human inventions, unsound, extra-scriptural and unscriptural. Again and again the Scriptures insist that there is *one* God. How can we reconcile this with the first fundamental — that there are three?

In the third statement, after emphasizing the preexistence of Christ, His virgin birth, the crucifixion, burial, and resurrection, we are told that He "made a full and complete atonement and satisfaction for the sins of all men", and will come again. This, of course, is good. But how much better if the vital words which characterize our Lord's sacrificial work were conformed to the inerrant original, or at least to accepted English versions. The word "atonement" rightly has no place in the New Testament. Its one occurrence is repudiated in the margin and by the Revisers. Surely it would be found there if it were fundamental! The other word, "satisfaction", is not even present in translations. It is purely theological. Such terms as *salvation* and *reconciliation* are far more fundamental, and may, at least, be found in God's revelation.

Men little realize how far the apostasy has gone. Those who are publicly opposing it have no qualms when they openly substitute human tradition for divine truth, and call upon all to acknowledge it and defend it as though it were fundamental to the faith. If this is done by men, some of whom have laid down their lives for the gospel of Christ, and all of whom suffer for their faithfulness to God's Word written, how dark are the days in which we live!

As this is all in line with God's predictions, we may rejoice in the fulfillment of His word, and in the prospect of the near return of Christ, Who alone can restore the unity which is ours in Him. Corporate unity will never come until He comes. Meanwhile we have the special privilege of witnessing for Him, of spending our all and ourselves for Him at a time when He will appreciate it most. The time may soon come when we will look back to this as the greatest opportunity which has ever come to God's saints to show their loyalty to God and His word. Let us give all that we have and are while it is still day.

Brother John McGillivray has been ministering in the midst of fearful conditions in Thibet. Robbers and rebellion and famine have left the country so impoverished that thousands upon thousands will probably die before help can arrive or a change can be expected. Food has been so scarce that it was difficult to obtain even at exorbitant prices. In his journeys he has often been in danger from armed forces, whose movement are difficult to determine. It is a sad commentary on human incapacity that, while starvation stalks in these regions, the wheat markets of the United States and Canada are glutted. It would have been a relief to both if the surplus could have been transported where it was needed.

Brother Dowdle, who has been ministering the Word in the vicinity of Tucson, Arizona, is spending the heated term on the Pacific Coast with headquarters at Los Angeles. He has held meetings at various points, and goes to San Diego once a week. He uses a large chart of the Divine Calendar in opening up the truth.

There have been many things to hinder the ministry of Brother Adlai Loudy, such as the inability to find a hall in one place, and the postponement of meetings in others. Those wishing meetings should write directly to Johnson City, Tennessee. Many have written to us of the blessings received under his ministry and commending the spirit as well as the matter of his message. The series of articles now appearing in the magazine give the substance of some of his lectures. We hope to reprint them later in book form.

Brother Wm. Mealand is issuing some of his devotional studies in booklet form. We have received "The Christ of God" and "This Era of Grace". These may be had (6*d* each) from 35, Brixham Road, Rotton Park, Birmingham, England.

THE May-June number of *Der Ueberwinder* (The Overcomer) contained the conclusion of "The Eons and the Administrations", which has since been republished in a small pamphlet. It also contains "Gemeine, Braut und Leib" (Church, Bride, and Body). This will also appear as a small pamphlet. We have added them to our list of publications, or they may be secured directly from the publishers, Rotenburg a. Fulda, Germany, at 20 Pfg.

THE May number of the Swedish *I Morgonväkten*, edited by our valued fellow-worker in the Lord, AUG. LUNDBORG, has for its leading article a translation of the "The Divine Mysteries". It also contains "The Case of Convict C", and another instalment of Dr. Bullinger's studies in the eleventh chapter of Hebrews. May God abundantly bless our brother in his heroic stand for the truth despite much opposition and discouragement. May more and more eyes be opened through his ministry to behold the glories of God's grace.

As the stock of Version parts is getting low, we desire to notify all whose sets are not complete to get the missing parts at once, or they may be too late. Ephesians to Philemon will be furnished only in complete sets, of which there are only a few remaining. To clear up these parts we offer them at half price, fifty cents each. When these are gone the Version will no longer be sold in parts. Send in your order before the part you wish is out of print. There are nine parts in paper covers, as follows: Matthew, Mark, Luke, John, Acts, Romans-Galatians, Ephesian-Philemon, Hebrew-Jude, The Unveiling. The matter in these is the same as that in the Complete Edition of the CONCORDANT VERSION—Greek, sublinear, version, and notes.

WE hope, ere long, to have the Divine Calendar in German. It is slated to appear in "Das Prophetische Wort" and will be reprinted in pamphlet form.

THE SPIRIT OF GOD

God is spirit. God is Light. God is Love. His power, His effulgence, and His affection are revealed in speech suited to an infant's lips, yet so deep is its significance that all the sages cannot fathom it. Only to those whose hearts and heads bow before His illumined love does He reveal the simple secrets of His being. Only those who worship His word and its microscopic perfections are initiated into the mysteries of the Deity. Love rejoices, light illumines, spirit vitalizes. Life, illumination and love are the heritage of all who have been vivified by His holy spirit.

The following accurate translations manifest a difference between these marvelous statements concerning God which it is impossible to reproduce in current English. When we say that God is Light, it is clear that we are speaking figuratively. The light by means of which these words are visible is not God, but it is like God. It is a figure of God. God is not some bright sun-star, shedding its rays through the universe. The light of the sun and the stars together illustrate the great truth that He is Light.

In like manner, we may not take the truth that God is Love literally, for He is more than an abstract quality, though it is the most precious of all. The figurative force of these two truths is effectually manifested in the original text by the presence of the substantive *is*. In Greek the verb *to be*, in its various forms, is not usually neces-

sary to state a fact, but it must be used to enforce a figure. Its omission tells us that we are to take the assertion literally.

In the original these three statements appear as follows:

1 John 1: 5	THE GOD LIGHT IS
4:16	THE GOD LOVE IS
John 4:24	SPIRIT THE GOD

The last statement differs from the others in omitting IS. It records a fact, not a figure. Hence we come to the definite conclusion that God is, literally, SPIRIT. He is not merely *like* SPIRIT, but *is* SPIRIT. When we reflect that this is probably the only actual definition of the Deity found in revelation, the momentous nature of this statement begins to be apparent. It is worthy of our highest efforts and most earnest endeavors to obtain some apprehension of its import.

We repeat, in order that we may enforce the statement, God [is] Spirit. This is the only actual assertion concerning His essence that we have. Light and love are figures; this is a fact. In the original Greek this distinction is indicated by the *absence* of the verb *is*. The substantive is not necessary in a literal statement. If it were a figure the Greek would read as in the figurative assertions that "God *is* Light" (1 John 1:5) and "God *is* Love" (1 John 4:8). Not so with spirit. This is no figure. The Greek has it "God spirit". It is not one of His "attributes". It is not one of His assumptions. He *is* Spirit.

The absence of the substantive cannot be expressed in translation. This is a lamentable weakness in the English language, for it leads to seeming contradictions in some of the most fundamental truths. One example will suffice. We are distinctly told that all [is] out of God (Rom. 11:36). There is no verb here. Yet we are just as definitely told that everyone who is not doing right-

cousness and who is not loving his brother (1 John 3:10) and those who are not hearing God's declarations are *not* out of God (John 8:47). He who is doing sin is out of the Slanderer (1 John 3:8). The substantive occurs in the Greek in the latter passages. It is sheer human speculation to ignore the facts of the original and say that the first is not a fact, but a hyperbole. It is intelligent faith to acknowledge rather that the first is an absolute truth, and the other statements are figurative. They are true only in a subordinate sense, which does not at all infringe on the only rational and revealed foundation of the universe — all out of God.

Let no one misjudge these assertions. These statements are based on the evidence of the Greek text, not on private opinion. When we say that "God is Light" is not literal, we do not wish to shock sensitive spirits, but to express what everyone really believes. They acknowledge it whenever they give the matter thought. When we enter a dark room and press the electric light button, the darkness is replaced by light. This is not God, but it is like Him. When the sun rises in the morning and sheds its welcome beams on the earth, we should not fall down and worship the light. But we should adore Him Who is like the light, and Who, by the bold figure of metonymy, calls Himself Light.

So also with that brightest and most blessed affirmation which can be uttered by the human tongue or inscribed by mortal pen. God is not literal love, a feeling, an emotion, though this is the happiest in human experience. Even as light pervades His whole creation, so love illumines all His creatures in varying degrees. We enjoy it and are delighted by it, but we do not deify it. We do not worship a quality. We do not adore an abstract, impersonal thing. But we do adore Him Whom it reveals, Who is so like it that, in a forceful figure, He calls Himself by the delectable name of Love.

While the statement "God [is] spirit" is a fact,

there is a faded figure in the word "spirit". In both Hebrew and Greek it is used literally for a blast of air as well as for the invisible, intangible power of life, action, and intelligence, which is denoted by the word "spirit". The Hebrew *ruch* is often used of the wind. Yet it is translated hundreds of times "spirit" and occasionally mistranslated "breath". This tells us that air in motion is the best illustration, in the material sphere, of metaphysical spirit.

THE "PERSONALITY" OF HOLY SPIRIT

One of the greatest hindrances to progress in things divine is the use of an unscriptural or extra-scriptural vocabulary. One word, which intrudes into this discussion, finds no place in God's revelation, but it seems to be essential to theology. This is the term "personality". An orthodox creed must affirm "the personality of the Holy Spirit". The statement in itself is quite correct, but, as is usually the case with human amendments to the inspired oracles, the implications are false. The Holy Spirit is a Person, but it is not a *distinct* personality from God Himself. No other spirit has two personalities. God is spirit. He is called by this appellation when attention is diverted from His deity to His operations in creation and salvation. But He is not two spirits.

There are many instances in which the spirit of God is identified with the Deity in His operations. These may not always prove their identity, for an agent may be merged in the One for Whom He acts. There is one example, however, which cannot be misconstrued, which clearly shows that the Father and the holy spirit must be one and the same "personality". We refer to the generation of our Lord, Jesus Christ.

The vital question, "What think ye of Christ—whose Son is He?" ought to find a clear and accurate answer from everyone who believes in Him. Yet Christendom is actually in a quandary on this important point. If we

say, with Peter, "Thou art the Son of the living God," or tell, with John, of the Only Begotten of the Father, we seem to deny the explicit accounts of His birth by *holy spirit*. Believing this, we seem to be continually at variance with a multitude of passages which proclaim Him in deed and in truth the *Father's* only Son.

How many Fathers did Christ have? We read that Mary was found pregnant by *holy spirit* (Mat. 1:18). Joseph is assured that that which is being generated in her is of *holy spirit* (Mat. 1:20). The messenger of the annunciation said that "*Holy spirit* shall be coming on you, and *the power of the Most High* shall be overshadowing you; wherefore the Holy One Who is being generated also, shall be called the Son of *God*" (Luke 1:35). Is it not evident that, if generation by holy spirit made Him the Son of God, then God and this holy spirit must be a single "personality"?

The problem becomes more complex when we examine the formal statement of His generation more closely. It is in the form of a Hebrew parallelism. His conception was not only by spirit but by *power*. The power of the Most High overshadowed her. It is stated thus:

Holy spirit will be coming on you
And the power of the Most High
will be overshadowing you.

As the Most High must be identified with the Father rather than the spirit, we find that the most explicit announcement which we have of His paternity gives us to understand (if we hold the doctrine of the trinity) that He had two Fathers! But the divine deduction is different, for we read,

Wherefore, also, that Holy One
Who is being generated shall
be called the Son of God.

He is not the Son of Gods, but of God. He is not the

product of three persons but of two. He had one Father, God.

Hebrew parallelism is a marvelous literary device for preserving God's revelation to mankind. The meaning of many a word is fixed by its synonym in a couplet. The sense of scores of passages are saved by the presence of a parallel line. In the repetition before us, "coming on" is clearly equivalent to "overshadowing". Similarly, "holy spirit" is "the power of the Most High". Here we have a definition of holy spirit by God Himself. It is worthy of the closest consideration. The holy spirit is not the Most High, but the *power* of the Most High. The relation between God and His spirit is not that of two distinct personalities, but that of power to the one whose it is. Christ was begotten by power. That power was the holy spirit of the Most High.

The discovery of a "discrepancy" in the sacred text is a great temptation to discredit the divine record and declare such of it as does not seem to suit our conceptions spurious and uninspired. But when we examine the manuscript evidence for these passages we find that there is not the slightest ground for discrimination. Not only are all the manuscripts and versions agreed in retaining these statements as given, but the early fathers afford the fullest proof of their authenticity. If we would cut out the Spirit's place in His conception, we must also expunge the Father's.

How often do we read that *God* was His Father! He was the Only Begotten from the *Father,* full of grace and truth (John 1:14). The Jews sought the more to kill Him because He said His own Father is God (John 5:18). Nothing is more readily proven than that the Deity is the God and Father of our Lord, Jesus Christ. Indeed, for those who read this treatise it is unnecessary to produce any evidence, for it not only pervades the sacred word but has been inscribed on their hearts. God and the holy spirit are His Father, hence they are

one "Person", and not two. The Scriptures know no dual deity such as exists in the minds of many who worship Him.

This does not deny "the personality of the Holy Spirit". It establishes it. Yet why cling to such man-made phrases, made to frighten timid spirits into a forced assent to a theological speculation? It should be stated more explicitly: "the *distinct* personality of the holy spirit," for this is what it usually implies. In this form the intelligent saint can see that it is in direct conflict with the facts of Scripture and has not a single solid statement to support it. Only a few ignorant inferences can be found which even seem to suggest that God and His spirit are distinct "Persons".

Strange as it may seem, this very absence of evidence has been appealed to as the strongest pillar to prop it up. We are told that it is one of those truths which must be apprehended, for it cannot be fully comprehended. It cannot be illustrated even from the Scriptures. All that can be done is to give the statements of God's word and base our faith on these. But when these statements are set forth, we find that our faith is not to be based on straightforward facts, but on futile inferences. Almost all the passages produced prove the deity of the holy spirit or they prove His "personality", but not one of them shows that it is a *distinct* deity from God the Father.

The same theological dilemma confronts those who teach the new birth. The spirit is never spoken of as their Father, yet they are begotten by the spirit. Is not he who begets the father of the one who is begotten? It can hardly be that they have two fathers. Who then is the One Who regenerates those who enter the kingdom? The holy spirit is God's spirit, not another "Person".

From the human, philosophical, standpoint, absolute deity is difficult to definite. Only the spirit of God

knows God. We are entirely dependent on revelation for our information. The popular supposition that the possession of divine "attributes" distinguishes the deity is most deceptive. All of God's creatures have some minute measure of His qualities. These mark them as His, not Him. Take the single attribute of power. What living thing does not have it in some degree? He differs from them in the magnitude of His might. Theirs is limited, His is infinite. So with all His attributes. His knowledge is uncircumscribed, His wisdom knows no bounds, His love no limits.

We are told that the Holy Spirit is eternal (Heb. 9:14). Of course, this should read *conian,* but let us grant that it has its philosophical meaning of "without beginning or end". This is certainly true of God's own spirit. Yet it is no proof that it is a distinct personality. Christ offered Himself flawless to God through this spirit. We know that this was the will of *God.*

The "omnipresence" of the spirit is another argument. Psalm 139:7 reads, "Whither shall I go from Thy spirit?" But there is far more reason to believe that there is only One Who is in all places, *by His spirit,* than even to imagine that two distinct Persons are everywhere. There is nothing in the Scriptures to cause us to believe it. It is sheer credulity.

The "omnipotence" of the spirit is given as a reason for a *distinct* personality. The passage produced is Luke 1:35, in which "the Holy Ghost" is paralleled by "the power of the Highest". Why not go on and deduce the further fact that, under the circumstances, these must be identical? The holy spirit *is* "the power of the Most High". As we have already shown, if these are distinct "persons", then we must face the absurd conclusion that Christ was begotten by two distinct "personalities".

We are told that the spirit is "omniscient", for "when he, the spirit of truth is come, he will guide you into all truth" (John 16:12, 13). If we are to really

reason out the *distinct* personality of the holy spirit from this passage, we must prove that God is *not* "omniscient". Then, indeed, they must be two persons. But, if they are One, as indeed they are, then this is an argument in favor of their identity.

In the same way, every passage which proves the deity of the holy spirit also proves its identity with God. Ananias, in a single act, lied to the Holy Ghost and to God (Acts 5:3, 4). The holy spirit was the active factor in creation (Job 33:4; Psa. 104:30). It alone imparts life (John 6:63; Gen. 2:7; Rom. 8:11). It is the Author of the inspired Scriptures (2 Pet. 1:21). All of this proves deity indeed, but in no case is there any call for a double deity.

Much is made of the plural form of the word "God" in Hebrew. If *Elohim* means *gods* and the Holy Ghost is a distinct personality from God, then our versions certainly should translate Genesis 1:1: "In the beginning *Gods* created the heavens and the earth." Why did they not do it? Because, we are told, in some mysterious, transcendental, inexplicable way, these distinct plural "personalities" are one. They should also translate Deuteronomy 6:4: "Jehovah, our Gods, is one Jehovah."

No one, I suppose, would defend such a translation. Yet this meaning is supported by the argument that "one" means a "compound unity". Such passages as "one day" (Gen. 1:5), "one [river]" (Gen. 2:11), "one rib" (Gen. 2:21) are given in proof! In what sense was the first day a "compound unity"? Was it split up into several days? The reason advanced is, *because it was one of seven!* Such a reason refutes itself. In the same sense Elohim must be One *of* many gods. But it does not prove that Elohim *is* many gods. If that is all that is meant, it certainly changes our idea of Jewish monotheism. Deuteronomy 6:4 should then read Jehovah, our Gods, is one of many Jehovahs! We will

soon have a complete pantheon instead of monotheism!

The Hebrew word *echad,* here used, is translated *one* probably seven hundred times, and it means *one* in every occurrence. We read that the earth was of *one* language and *one* speech (Gen. 11:1). Shall we explain this to mean several? Unless we force figurative usage into a literal statement, we will never find any evidence that Jehovah is more than one God. Malachi did not seem to entertain any idea of the pluralities in the word *one* when he wrote "Have we not all *one* father? Hath not *one* God created us?" (Mal. 2:10).

A strengthened form of *echad* is supposed to indicate absolute unity. It has the same radical or root letters, *chd,* as the word ONE. It is *yachid,* and is the equivalent of our word "only". But anyone can see that in Hebrew, as in English, the existence of the word *only* does not prove that *one* means a plurality. Indeed, the superficial evidence points the other way, for *only* is used in a figurative sense of Isaac, who had a brother, Esau. "Take now thy son, thine *only* son Isaac" might give color to the idea that *this* word is a "compound unity"! Though there be gods many, for us there is one God, the Father!

Moreover, in Hebrew, Elohim *is construed as singular.* In Genesis 1:1 the word create is not plural. It does not read "Elohim create" but "Elohim creates". The word is *bara,* He-CREATES, not *baru,* THEY-CREATE. This is repeated thousands of times, so that, while the *form* is plural, the *sense* is not, when used of the deity. There are some words like this in English.

At some more opportune occasion we may investigate the Hebrew plural. We will find that, in quite a few cases, it does not agree with our idea of plurality. I would not insult my readers by stating that they were two-faced. Yet, if I were speaking Hebrew, I would be compelled to speak of their *faces (panim),* and I would mean nothing worse than their *features.* Our translators never speak of the *faces* of God, yet so it is in Hebrew.

In the meanwhile, we can avoid a point which demands some scholarship and which some must take on our authority (which we dislike), by going to the Greek, in which the word God is in the singular.

Judaism is not the only "monotheistic" faith. This great truth, though so doggedly denied by orthodox Christianity, is repeated in the later revelations given to the apostle Paul for the nations. The accurate, concise Greek allows no loopholes for us to escape the truth. The context makes the theory of many gods in one absolutely untenable.

Here is the inspired explanation of the so-called "godhead". May it sink so deeply into our hearts that it will replace all the nebulous nothings which refuse to bow before it! "There are many gods and many lords, nevertheless to us *there is one God, the Father, out of Whom all is,* and we for Him, and *one Lord, Jesus Christ, through Whom all is,* and we through Him" (1 Cor. 8:5, 6). There is no need to insist that *one* does not mean *several* here, for it is in contrast with *many.* Moreover, the oneness is *personal,* not characteristic.

Much truth is hidden from the English reader because we cannot distinguish the gender of the word *one.* Indeed, there almost seems a contradiction between the statement "I and My Father are one" and the passage here quoted. We might "reason" that, since there is one God, and our Lord is one with Him, then He is one of the one God[s] here referred to. This, however, is excluded by the following statement that He is the one Lord. But all is clear when we know that Christ is one *(hen,* indefinite gender) with the Father, in *things,* but here God is one *(heis,* masculine) in His individuality, or "personality".

Happily, the English word *one* usually represents this Greek word, so that it is hardly necessary to appeal to a concordance to establish its force. It also stands for other Greek words, properly translated *other, different,*

any, this, but these are rare aberrations. If *one* means more than one, what havoc would be wrought! All unity would be gone. The unity of the spirit would be shattered. The Scriptures would countenance many bodies, many spirits, many expectations, many Lords, many faiths, many baptisms, and many gods. Alas, all of this is found in Christendom, for this is the fruit of its apostasy. But it is not found in the word. The spirit's unity can be realized only where a single one of each is recognized and a plurality is repudiated.

A favorite text for proving a plurality of gods is found in the first chapter of Genesis: "Let *us* make man" (Gen. 1:26). How weak this inference is may be seen from the following passages, which have precisely the same form of the Hebrew word as well as the same usage.

Gen. 1:26	God said, *let us make* man
Jud. 13: 8	Manoah said . . . How *shall we do* to him?
2 Sa. 16:20	Then said Absalom . . . give counsel among you what *we shall do.*
2 Ki. 6:15	And his servant said . . . how *shall we do?*
2 Ch. 20:12	[Jehoshaphat said] neither know *we* what *to do*

In each case one person uses the plural form *we.* Does it prove that they themselves are composed of several personalities? Were Manoah and Absalom and Elisha's servant and Jehoshaphat each a Dr. Jekyl and Mr. Hyde? Or were they simply speaking for others as well as themselves? Were these necessarily in their rank? How many kings did Jehoshaphat include in the plural pronoun *we?* Only one.

God associates His creatures with Him in redemption. We ourselves are marvelously graced in this regard. Yet this does not give us a place in the so-called "Godhead". He had agents in creation also. In Hebrews 1:10, we read, "*Thou,* Lord, in accord with sovereignties, dost found the earth." The word here translated "sovereignties" is usually rendered "beginning". But it is

plural, and, as such, is translated "principalities" elsewhere, in the Authorized Version. Adam was not the first of God's creatures. In view of His creation, Elohim said to His executive, "We will make man . . ." The use of the plural pronoun by deity does not prove that there is a pantheon, but that He deigns to work through and with others. All else is unfounded and futile inference.

Trinity pervades false religions: unity is the test of the true. The Mohammedans have a trinity of mediators, for they canonize Moses and Jesus and Mohammed. They acknowledge a trinity of prophets. Christianity recognizes three gods, the Father, the Son, and the Holy Spirit. But the Scriptures repudiate both of these trinities. Moses and Mohammed have no right to be listed with our Saviour. There is *one* Lord, Jesus Christ, through Whom all is. So also there is *one* God, the Father, out of Whom all is. The Son is the channel, not the source of all. The spirit is not a distinct personality from God Himself. He is spirit. That is His essence, and apart from His holy spirit, He has no personality. The Scriptures present no pantheon. There is one God.

THE SPIRIT OF CHRIST

I suppose no one separates the spirit of Christ from Christ Himself, as is done with the spirit of God. Indeed, immediately after the apostle says "if anyone has not Christ's spirit, he is none of His", he adds, "if Christ is in you," and thus identifies Christ with His spirit (Rom. 8:9, 10). It is Christ's spiritual presence. We all recognize the fact that Christ Himself is not present in flesh. That is reserved for the future. That will vivify our flesh. Since the spirit of Christ is not a distinct personality from Christ, and as it operates in closest accord with the spirit of God, there is no valid ground for dividing God and His spirit into two distinct deities.

The spirit of Christ in the ancient prophets acted as

a person. It testified beforehand to the sufferings and the glories that lay before Him at His coming (1 Pet. 1:11). Shall we, therefore, reason that this is another divine Person, and add a new god to the Christian pantheon? If not, then we must also acknowledge that God and His spirit are identical, and that God operates as Christ does today, by the power of His spirit.

A. E. K.

NOTES ON ROMANS

Principles of Judgment — 2:1-16

Paul further pursues the argument begun in 1:18 in which God's thoughts of man and sin are uttered. He shows that the respectable and religious as well as the morally debauched are exposed to divine indignation. The Jew, as representing the respectable and religious, is in mind, though he is not mentioned till verse 10. Because he possessed law and religion he presumed that he was not subject to judgment and indignation. Controverting this error, principles that govern all judgment are enunciated, and these, properly applied, safeguard not only from the perversion of the law but of the gospel also. There is a close parallel between the perversions of either law or gospel, so that there is a message in this passage for the conscience of the man in Christ as well as for the Jew. The Jew feels proudly secure in his knowledge of law, just as many professed believers feel secure in their knowledge of the gospel. But if, despite profession, the practise is found to be the same dishonest dealing with truth as in the case of the heathen, the condemnation must be the same. Against the mistaken notion that knowledge of the God-given religion was sufficient, Paul shows that true religion is characterized by correct conduct. He will show that the gentile might as justly claim immunity from judgment and wrath on the ground that he has the light of nature and conscience as the Jew who claims it because of his knowledge of law and religion. The human judge is seen in verse 1, and the divine Judge in verses 2-16.

1. *Wherefore . . . everyone who is judging.* Paul carries the Jew with him in his indictment of the gentile. In contrast to those who endorse sinners this respectable person assents to the impeachment and concurs in the Judge's sentence, *worthy of death.* He associates himself with the Judge and displays his knowledge by judging others who sin with less knowledge. In proof that all have a correct standard, the judgments of others by men is often in agreement with the judgment of God. Suddenly, after the manner of Nathan, Paul says, "Thou art the man." Your place is at the bar beside the condemned gentile, *for in what you are judging another you are condemning yourself, for you who are judging are committing the same.* If the gentile has spurned truth, you have spurned still more truth. The revelation of 1:18 is against you also, *you are defenceless* like the rest (1:20), and all your attempts at self-vindication are futile. If they were successful, you would deem yourself independent of God's grace and my gospel would be superfluous as far as you were concerned. Your ability to arrive at correct moral judgments while you are practising sin condemns you, "for with what judgment you are judging you shall be judged". "Judge not lest you should be being judged." The unkindly critical and censorious always get back what they give. Human judgments may be right or wrong. To discriminate between good and evil is a proper exercise of our moral judgment without which we ourselves could never come to a conviction of our own sinfulness. The ability to judge the moral quality of actions is God-given, and is to be cultivated by obedience to His Word and spirit. The failure to discriminate makes not saints but simpletons. Paul does not say *you are defenseless* because *you are judging.* That would be illogical, for in 1:32 men are blamed because they do not condemn but endorse sin. Men are defenseless because while judging they do the same things. Not until we cease sinning can we judge

without condemning ourselves. The only just Judge is the Sinless One. Inasmuch as it is impossible for any man to refrain from judging, and since all are sinners, all are, therefore, self-condemned and will acquiesce sooner or later in the judgment of God against themselves. Eventually, why not now? Concerning censorious judgments our Lord says, "Don't." Such criticism springs from a false sense of superiority to the criticised. The average believer is a most penetratingly critical person, daringly usurping the throne of God, the only true Judge. Beware of anything that would put you in the superior person's position, for its assumption is fatal to spirituality. Our criticisms are self-revealing. Our imputation of motives serves to objectify our own baseness. The critic with a beam in his eye is so engaged with the other person's mote that he misses the beauty and brightness of the eye into which he is peering (Mat. 7:1-5).

2. *God's judgment* is inescapable and awful, yet our choice as between man's judgment and God's is that of David when he said, "Let us fall now into the hand of Jehovah, for His mercies are great" (2 Sam. 24:14). He judges *in accord with the truth.* This principle, so unlike man's practise when judging, commends itself to every man's conscience. God alone can judge according to truth; He alone knows all the truth about anyone, and how much truth each has refused. No one knows all the truth about himself, yet if he loves truth he wishes to be judged thereby even though he should shrink from the awful revelation.

3-5. No sinner *will escape the judgment of God,* though he may escape that of men. It is the disgrace of human judiciaries that so much crime goes unpunished. "But 'tis not so above." If one transgressor should escape, it would be a reflection on God, Who is a perfect Judge and Executive. It is the false calculation of the superior person that he will escape, not by acquittal, but

by exemption. He has been religiously privileged and he expects favoritism in God's court. John the Baptist dealt with this delusion (Mat. 3:8, 9, compare John 8:33-44). Shall he not have some advantage over the "sinners of the nations?" It was impossible for the Pharisee to admit the idea that he should be classed with sinners. "Must I be saved in the same way as my footman?" asked a woman of rank. "Precisely, madam," said the evangelist. Such superior attitudes show people to be disobedient to "the will". Is this your false calculation. Paul asks, *or* (4), as an alternative explanation of such folly, *are you despising God's kindness and forbearance and patience,* ignorantly mistaking it for a slack indulgence of His pets? But all this kindness is designed to save you from presumptuous folly (Eccl. 8:11), and lead you to repentance that you may escape His indignation. His kindness should restrain your evil and shame you into repentance.

This only occurrence of the word *repentance* in this gospel treatise is instructive. Here, as elsewhere, its office is to deliver from wrath. Repentance is a change of mind about self and sin which amounts to a self-judgment, for repentance looks at self and its sin in the light of coming judgment, while faith looks from self to Christ for salvation. *Repentance* is used five times by Paul, Acts 20:21; 26:20; 2 Cor. 7:9, 10; 2 Tim. 2:25; and *repent* Acts 17:30; 26:20; 2 Cor. 12:21. He never exhorts men to repent but to believe for salvation. As used by all the writers, the call to repent is (1) addressed to God's people, Acts 5:31; 20:21; 2 Cor. 7:9, 10; (2) to gentiles, Acts 17:30; 26:20; 2 Tim. 2:25; (3) its purpose is to avert punishment, Mat. 3:2, 7-12; Luke 13:3; Mat. 11:20:21; 12:41, where Nineveh was saved from destruction, Acts 2:38, to "save from this crooked generation"; 3:19-23; Acts 17:31. (4) In the epistles repentance averts discipline. True repentance is not found apart from some faith. Tears are in the eyes of

repentance, confession is on its lips, God's thoughts about sin are in its mind, its feet are turned from the way of sin and wrath, contrition is its mien, and it is the recipient of God's mercy.

5. *Yet,* while vainly expecting exemption, you are actually *hoarding for yourself indignation.* God is lavishing *riches of kindness,* over against which you are, bit by bit and day by day, treasuring up arrears of wrath, which will break in devastating fury *in the day of indignation.* All unjudged sin will then be dealt with (Eccl. 12:14). The punishment will fit the crime, for it will *accord with your hardness and unrepentant heart.* The harder the heart the greater the penalty, for the hardness is voluntarily induced by continued impenitence, and by no fatalistic or divine compulsion. Indignation is measured by man's deserts, but grace accords with God's love. In grace there is no limit to what God may do: in judgment God will do what is strictly just and what will win the approval even of the culprit, for it will be a *revelation of the just judgment of God.*

6. *Who will be paying each one in accord with his acts.* This quotation presents another principle of God's judgment. Strangely, some have seen in these words a contradiction of the doctrine of justification by faith. Paul is not now speaking of salvation but of judgment, not of grace but of justice. Judgment is according to men's deeds: salvation is by God's grace. That doom turns on acts, not on faith, or creed, or original and inherited sin satisfies our sense of justice. In every judgment session God acts on this principle (2 Cor. 5:10; Mat. 25:35-46, compare Mat. 10:42; Un. 20:12, 14). In at least two of these judgments some will be rewarded for good deeds. Judgment according to works is complementary to salvation by grace through faith, for good works attest faith and win God's praise. They are opposed to faith only when they are supposed to earn salvation.

In 7-10 the principle is applied to two classes whose

acts manifest their character and their aim, which are suitably awarded in the judgment. Those who *endure in good acts* and who are *working good,* if any such are found, will be awarded *eonian life.* If one answering to this description be found God could not condemn him, because it is conduct that is under judgment, neither could He justify him, because *by works of law shall no flesh be justified.* Again we must rightly partition the word of truth. If some who never heard of the law of Moses carefully and patiently seek righteousness, they will not lose their reward but be acceptable to God (Acts 10:35), and God will sometime get the gospel to them that they may be saved. On the other hand, the *factious* and *stubborn as to the truth,* who meet truth in a self-willed, partisan spirit, stubbornly refusing it, and are consequently *effecting evil,* will receive *indignation, wrath, tribulation and anguish* for active unbelief. This is a very terrible fact that we need to keep before men as does Scripture everywhere.

> Thou judgest us: Thy purity
> Doth all our lusts condemn;
> The love that draws us nearer Thee
> Is hot with wrath to them.

11. *For there is no partiality with God.* Literally, no acceptance of the countenance: God looks not on superficial distinctions of race or sex or class or color, but upon the heart. This principle of strict impartiality in judgment underlies the statement that good or evil is awarded *to the Jew first, and to the Greek as well.* God has no favorites whose conduct He exempts from judgment, and therefore rewards and punishments are as certain to the Greek as to the Jew. The declaration of this verse has been misused as an argument against the fact of election by grace. Election is favor shown to some, but judgment is strictly impartial for all. Should the Jew ask, Was not God partial when He chose Israel? the answer is, Yes. But that fact has not saved Israel

from visitations of divine indignation. On the contrary, "You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities" (Amos 3:2). God is not partial in judging the sins of His people, rather because they are His they are subject to careful discipline. The word *partiality,* or "respect of persons" is found in four contexts that deal with judgment, human or divine (Jas. 2:1-9; Rom. 2:11; Eph. 6:9; Col. 3:25), while God is declared not to be partial in Acts 10:34. In Ephesians 6:5, 7-9 and Colossians 3:24 to 4:1 the teaching as to judgment and rewards for the believer's works is identical with that of the earlier epistles. While there is no "bond nor free", nor "no condemnation" in Christ Jesus, yet "in the Lord" distinctions between master and slave exist and compensations are given for service rendered as to the Lord with future requital for injuries done.

Verses 12-16 illustrate and apply the principle of impartiality to both Jew and gentile. The possession or lack of law does not affect the principle of impartiality. The heathen who *sinned without law* shall *be lost without law,* much less without the gospel. Jews would not exempt gentiles on the ground that they were without law. There is no salvation in ignorance either of law or gospel. Those who *sinned in law will be judged through law,* for the knowledge of law does not exempt but leads to greater judgment. Verse 13 states the principle underlying all law that *not listeners but doers* are just with God. Some say, "I believe the Sermon on the Mount." But it does not call for belief but for works, and condemns the disobedient. This principle condemns gentiles, too, for they are not without knowledge of God's will as elsewhere expressed in law. Many gentiles exhibit in their conduct an instinctive knowledge of moral law. Whenever *gentiles may be doing by instinct what the law demands,* though they fulfil no law, they love and do such things by the inherent moral force which has survived the fall.

Men's moral instincts are on the side of right, and, while *having no law* as Israel has, they are *a law to themselves.* Actions springing from moral instincts are recognized as just and tend to become a rule to be observed by all. Thus came the highly elaborated codes discovered by archeologists, some of which are two hundred years earlier than Abraham. The well-known code of Khammurabi, who has been identified with Amraphel of Genesis 14:1, is so like the law of Moses that some have thought it was the source of his legislation. The point to be noted here is the similarity of the laws springing from instinct and those Jehovah gave from Sinai. Such actions and laws display the *action of the law written in their hearts.* It is not asserted that the law is written in their hearts, but the *action of the law.* That is, while having no law they display that knowledge of right and wrong, that recognition of sin which the law gives to those who know it. Not till God makes the new covenant with the house of Israel in the kingdom will He write His law on human hearts (Jer. 31:33; Heb. 8:8, 12). There is an innate moral sense to which law corresponds without which it would be futile. This is the source of much of the fine conduct seen in heathens and unbelievers.

Moreover, gentiles are accountable because *their conscience joins its witness* to the action of the law written in their hearts. Thus moral instinct and conscience, though distinct, witness together to the fact of man's innate knowledge of right. Paul speaks much of conscience, for of thirty-two occurrences of the word he used it twenty-three times. To listen to conscience is better than to try to define it. Conscience is always on the side of God's *will* as far as it is known. It speaks with divine sanction and exercises authority because its light is clearer than the light of intellect. It is the supreme faculty in man, for however bewildered his intellect, conscience, if allowed to speak, always declares for right as against wrong. It is the ally of the preacher of righteous-

ness and truth. Paul appealed for its support in his advocacy of the truth (2 Cor. 4:2). As faith lays hold of Christ, so conscience lays hold of the divine will so far as revealed, legislating and judging accordingly.

A third proof of gentile knowledge is found in their *reasonings between one another*. To instinct and conscience is added reason, making a threefold cord binding men to do right. The fact that they reason thus, and speak and write verdicts, shows that they are a law unto themselves. Ancient literature abounds in such reasonings, which show their moral standards to be of a high order. The result is that they are *accusing* or more rarely *defending*.

None of these verses should be put in parenthesis, for the whole thought is so interlinked that no part of it should for a moment be lost from sight. Men will receive eonian life (7), or indignation and wrath (9), or be lost or judged (12), or justified (13), or instinct, conscience and reason will accuse or defend (15) *in the day when God will be judging*. Conscience and reason will then be wakened into normal activity in the presence of fully revealed truth. The searching character of God's judgment reaches to the *hidden things of humanity*. That light which men so much fear will illumine the darkest recesses, manifesting the counsels of the hearts and the deeds that love the darkness (1 Cor. 4:5; Rom. 14:12). God will judge the world by setting it in the white light of His righteousness and thereby so awakening the consciences of the judged that they will anticipate and acquiesce in the divine judgment. It will be a day of self-manifestation and self-condemnation in which some will, for the first time, be in fellowship with God's thought of man and sin. Judgment is *according to my evangel*. There is nothing in the gospel that is out of accord with the fact that each shall be giving account of himself to God. That God shall judge all men's works according to the gospel is a part of Paul's message. It is

not the gospel, but is in accord with and a necessary accompaniment of it. Proclaim the Word (2 Tim. 4:2) means more than preach the gospel. God's judgment is *by Jesus Christ,* to Whom He has given all judgment.

Jewish Failure Demonstrated — 2:17-29

The Jew is now directly attacked and the absurdity of his position is exposed. Appeal is made to one honorably *named a Jew,* a name borne without the reality which it describes, his intellectual orthodoxy as to his advantage being set forth in five particulars. (a) He *rests on law,* which can be no resting place for a sinner. He had the false confidence that it protected him from indignation instead of being what it really is, a ministry of death and condemnation (2 Cor. 3:7-9). Just in the same way some feel secure because they have a Bible and go to meeting. (b) He is *boasting in God* as the covenant God of Israel and the fathers. (c) *Knowing the will* of God as to what man should do, and assenting to its righteousness. (d) *Testing what things are of consequence,* the testing resulting in approval of the precepts and principles of the law. (e) *Being instructed out of the law,* they escape the disqualified mind of some heathens. If all these advantages were properly used they would be Jews indeed. A self-complacent attitude is seen in the Jew's characterization respectively of himself and of the gentile. He is a *guide,* a *light,* a *discipliner,* a *teacher,* as against *the blind, those in darkness,* the *imprudent,* and *minors.* He will be eyes to the blind, light to the dark, instructor of the foolish, teacher of minors. He assumes this attitude *having the form of knowledge and truth in the law,* the law being indeed a true revelation and form equal to the realization of ideal conduct when obeyed. There is great advantage in such knowledge and great liability also. The word *form* occurs once again (2 Tim. 3:5) where a *form of devotion* coexists with denial of its power. *Form* suggests disparagement

of knowledge and truth, and devoutness that is devoid of the breath of life. This intellectual orthodoxy is accompanied by moral failure (21-23). *You, then,* seeing you are teaching another, *are you not teaching yourself?* Five questions expect a negative answer. The first question is expounded by three in which there is seen a gradation in the enormity of the sin. *Stealing* the property of another, *adultery* which invades the home and destroys its sanctity, and *despoiling temples,* a crime which had become too common amongst Jews to allow of denial. Robbery of temples was a recognized crime in Paul's day (Acts 19:37), and came under a special prohibition (Deut. 7:25, 26). The treasures that were often deposited in the temples for safe keeping seem to have been an irresistible temptation to Jewish cupidity. Though the crime was regarded as being especially atrocious, there is a worse sin. *You are dishonoring God* focusses all the odiousness of lawlessness on the fact that it affects men's estimate of God. Thus the boasted distinction of the Jew makes it possible for Him to dishonor God more than others, a possibility which became an actual fact. The climax of his shame is reached in the charge: *because of you the name of God is being blasphemed among the nations.* God has entrusted Jews and Christians with the honor of His name among men. That preaching is no proper substitute for right practise is a truth that needs to be reiterated, though it is trite. Men think better or worse of our God as our conduct proves the value or worthlessness of our teaching about Him.

25-29. Circumcision, which, more than law, was the peculiar distinction on which the Jew prided himself, is no shield from judgment. To make this applicable to many we may, as we read, substitute for circumcision, baptism, church membership, the Lord's supper, or anything which men of evil life make a ground of false confidence. As the truth that religion is to be characterized by good conduct has been enforced, so now the truth that

religion is spiritual emerges. Ritual without spirituality leaves one exposed to wrath. The spiritual reality shadowed by ritual belongs to those in Christ, for whom there is no condemnation. Law and circumcision were not given to save. *Circumcision is of benefit if you put law into practise,* for the blessing it pledges can be enjoyed only when the recipients of the rite become righteous and spiritual. Transgression voids circumcision, so that Paul speaks of the Judaizers as the maimcision (Phil. 3:2). Circumcision is a pledge of certain inalienable blessings, as Paul will show in 3:1 and chapters 9 to 11, but those blessings cannot be enjoyed till Israel is released from the legal and brought into the new covenant. In judgment righteousness without rite has the advantage over rite without righteousness. To those who instinctively maintain the *just requirements of the law righteousness will be counted for circumcision* (26) *and the uncircumcision, who by instinct are discharging the law's demands shall be judging you who through letter and circumcision art a transgressor of law.* Thus righteous conduct is kept before us as the only thing that counts in judgment. As the world judges the inconsistencies of believers today, so decent gentiles join the repentant Ninevites in passing judgment on disobedient and unrepentant professors (Mat. 12:41-42). *Letter* in Pauline usage means law (2:27, 29; 7:6; 2 Cor. 3:6, 7). The repentance of Nineveh saved them from threatened destruction and gives them advantage in the judgment. Thus while salvation by works is impossible, works alone are investigated in that day (28, 29). The Jew is resting upon externals which are only signs of the real Jewhood and circumcision which God purposes. When God judges the hidden things He will look not for a Jewish name and physiognomy but for that true Jew *hidden* from the eyes of men, *whose applause is not of men.* Judah will yet be true to his name and will win the *applause of God.* True circumcision is of heart as Moses taught (Deut. 10:16;

30: 6; Jer. 9:26). Outward circumcision is necessary in the kingdom (Ezek. 44:9) but then the outward rite will correspond to the spiritual reality. It is very erroneous to suppose that any gentile believer can become a Jew, for in Christ all national distinctions are lost (Gal. 3:28), neither is outward circumcision availing (Gal. 5:6). There is a circumcision, which they who are in Christ have (Phil. 3:3; Col. 2:11). Gentiles do not become spiritual Jews or Israelites. The difference is that spiritual circumcision belongs to the spiritual sons and seed of Abraham (Gal. 3:7, 29), who is the father of all who believe. But Abraham was not an Israelite nor was he a Jew; he was the father of the nation of Israel and also of a multitude of nations. Spiritual relationship to Abraham does not obliterate national distinctions which God made and maintains. To reason that he is not a Jew who is one apparently, but that the true Jew is the hidden man of the heart, and therefore believing gentiles are spiritual Jews is to say more than the text says and what the next verses contravert (3:1, 2), where it will be shown that the Jew, as such, and those circumcised in the flesh have advantages in every way. He is not a true American who is disloyal to the government and to Anglo-Saxon ideals; many Britons are loyal to their government and to Anglo-Saxon ideals; therefore such Britons are good Americans. Such is the process of reasoning by which some would prove that believing gentiles are true Jews. God will yet have Jews who shall be true to all the name implies, and they will be lineal descendants of Abraham, circumcised both in flesh and in heart. But that is a matter of salvation and not of divine indignation against those who are retaining the truth in injustice.

QUESTIONS

Have you seen that Nathan's method is identical with that of Paul in chapters 1 and 2? (2 Sam. 12) What three great principles of judgment are stated? Do religious privileges of any kind exempt from judgment? Are creed, culture, character, or conduct examined then? What is the difference between the men in 1:32 and 2:1? Does judgment of others always prove to be a boomerang to sinners? Is the exercise of moral judgment forbidden? Do men as a matter of fact continually condemn themselves? Did Paul judge others? (1 Cor. 5:3, 12, 13) Do true believers pose as superior persons? Is knowledge a pedestal for pride or does it induce a deep humility? Would you trust a blind occulist to remove a mote from your eye? Do you prefer man or God to be your judge? What great follies are exposed in verses 4 and 5?

From what does repentance save? According to what will indignation be meted out? What causes hardness of heart? May the principle of verse 6 be called the characteristic truth of this chapter? Is there any contradiction between judgment by works and justification by grace and faith without works? Can morality save? Does it count in the judgment? Is it better to be a moral than an immoral sinner?

Does the principle of verse 11 support that of verse 6? Is God ever partial in the matter of judgment? Or of election? (1 Cor. 1:26-29; Deut. 7:6-8) Does God judge His people? Can one who has never heard the gospel be lost? What three things witness to the fact that the nations have correct moral standards? Is there a difference between the law and the action of law? What is said of the time of future judgment? (verses 5 and 16) Have we warrant for warning of certain judgment? Does it accord with gospel preaching?

What is the greatest of the sins charged to the Jew? Are truths that are trite apt to be neglected? In how many verses in this chapter is conduct seen to be the deciding factor in judgment? Is anything said here of faith? What is the use of ritual? May gentiles become the true circumcision? May they receive circumcision in the flesh? (Gal. 5:2) Must a Jew be circumcised? (Gen. 17:14) Does it avail in Christ, or in judgment? Is it of any benefit? (3:1-2) Is it ever asserted that gentiles in Christ become Jews? Is Jewhood desirable? Is judgment a prominent subject in the Bible? What other subject bulks so largely in Romans? Is intellectual orthodoxy with unethical and unspiritual conduct an asset or a liability? Does Moses defend or accuse? (John 5:45) Is this chapter a good antidote to the teaching that the believer needs not be moral? In what character does Jesus Christ appear in this chapter?

GEO. L. ROGERS

THE NEW HEAVENS AND NEW EARTH

(Continued from last number)

As if in anticipation of the skepticism which refuses these glorious predictions, John is assured of their future fulfillment (Un. 21:5-8). This paragraph is an interlude, a statement of facts from the standpoint of Patmos, rather than a continuation of the vision. These things are faithful and true because they are spoken by Him Who is the Origin of all and Who will be the Consummation of what He begins. Figuratively, He is the first and last letters of the alphabet, the Alpha and Omega of the Greek, the A and the Z of the English. He, therefore, promises the water of life gratuitously to the thirsty, and the enjoyment of the blessings of the last eon to those who conquer. But the timid and unbelievers, and the abominable, and murderers, and paramours, and enchanters, and idolators, and all the false—their place is in the second death.

It is evident that the list given here refers to the past. Such people will not be found in the new earth. There is nothing to conquer. There is no need of faith, for all is open to sight. This paragraph is a warning to Israel and the nations (whose salvation is not based on pure grace, as at present) that only those of approved character will find their place in this paradise. All those who are unworthy are segregated and spend this final eon in the death state in the lake of fire.

THE SECOND THRONE SECTION

The first Throne section revealed a throne out of

which issued lightnings and voices and thunders. What a satisfaction to note the contrast in the new earth! Instead of dire portents, we gaze upon a river of water of life resplendent as crystal, issuing out of the throne of God and the Lambkin (Un. 22:1). The throne will be in the midst of life-giving trees. Its brightness will banish the night. The rule of the saints will continue to the end of the eon. This alone should show us that this is not the final state. Then the Son will no longer be associated with the Father in government. He will have so thoroughly subjected all to God that nothing but a Father's guidance will be needed for His family.

NO MORE DOOM

During the dark ages the church lost sight of God's goal altogether. Since the Reformation many students of the Scriptures thought they had found perfection in the millennium. Yet a few forged ahead, for they saw that the thousand years, with all their blessed release from the bondage of Satan, are but a beginning, a foretaste of the succeeding eon, when, with a new heaven and a new earth, perfection seems attained.

But even here a perplexing problem puzzles the student. If this is the "eternal state", if this is the acme of perfection, of what use are the medicinal virtues of the leaves of the tree of life? They are for the "cure of the nations". But if there is unfailing health, if sin is gone, the curse removed, then the divine provision is superfluous. The single statement "there shall be no more curse" (22:3, A. V.) is responsible for the prevalent idea of eternal perfection in this post-millennial scene. It will reward us well to consider carefully just what is involved in this expression. "The curse" brings to our minds Adam's sin and its consequences. Its removal suggests a return to the primitive perfection of the garden before sin had gained an entrance.

The word used in the Greek version of the Hebrew

Scriptures for the curse pronounced in Eden is an altogether different one from that used concerning the paradise at the close of revelation. By translating both "curse" a false impression is created. We naturally suppose that the "curse" pronounced in the beginning of the history of the race is repealed at its close. Since this is a false clue and an incorrect conclusion, we shall study the word here used and its near relatives.

One of the most common elements used in the formation of Greek words is the combination *the,* meaning PLACE. It is used in very many words and is the root of the name of God. This is *theos,* which literally means the PLACER, or Disposer. The word we are about to study is also closely connected with God. It was the custom in ancient times to present costly offerings to the gods, which were suspended, or UP-PLACED, in their temples.

Such articles as crowns, vases of silver or gold, or other gifts were by this act separated from common and profane use and dedicated to the honor of the deity in whose temple they were placed. They were called *anathêma,* which will be recognized by all Bible students as almost the same as the rendering *anathema* in the common version (1 Cor. 16:22). It occurs but once in the Scriptures (Luke 21:5) and is used of the votive offerings (A. V., gifts) in Herod's temple.

Such was the original meaning of the word. It was used only in a good sense of that which was devoted to the deity. But when the Greek version of the Hebrew Scriptures was made a thought claimed expression for which the later language had no word. In the Scriptures things and persons may be devoted to God in two entirely different ways, some for weal and some for woe, some for His service, some for destruction. The latter were "accursed to the Lord" (Josh. 6:17). The spoil of the city may all be devoted to Him, yet some find its way into His treasury and some suffer utter destruction. How shall this difference be indicated? It seems to have been

done by spelling the usual term for devoted, *anathêma,* with a shorter vowel in the center, that is, the form to which we are accustomed—*anathema.* That which is anathema, then, is devoted to God, but it is dedicated to destruction. It has the sense of imprecation, a calling down of God's judgment upon that which is devoted to Him. It occurs in Acts 23:14, Rom. 9:3; 1 Cor. 12:3; 16:22; Gal. 1:8, 9; as a verb in Mark 14:71; Acts 23:12, 14, 21.

While the word used in the Unveiling is not *anathema,* it is a close relative of it. It is *katathema. Anathema* means to UP-PLACE: *katathema* is to DOWN-PLACE. It is a stronger expression for the thought which anathema had gradually acquired. Here we have the key to the problem. In the new earth there shall be nothing devoted to God for destruction. Evil has been segregated to such an extent that this is no longer necessary. Everything devoted to Him in that day will be *anathêma*—a votive offering. Nothing will be *anathema* or *katathema,* devoted to Him, yet sealed for destruction. Perhaps there is no better word in English to express this thought than "doom". God's glory now demands the doom of many: but in that delectable day His plans will have so far been perfected, His purpose will be so near realization that His glory demands that there shall be no more doom. This is further impressed upon us by the absence of sacrifice. During the thousand years which precede this more perfect scene, the altars of God were glutted with the blood of innocent victims (Eze. 40:39, 45, 46). They had done nothing to deserve death; neither was there any real efficacy in their blood. Yet it was imperative that they be doomed to such a fate in order to figure the one great Sacrifice for sin. In the new Jerusalem and the new earth no such sacrificial scenes will find any place, for there will be no temple and no altar, no priest, and no penitent. The day of doom is past and God's glory demands that doom be done away.

Perhaps no doctrine in all the sacred records has caused so much opposition as the plain intimations that God dooms some to be vessels of His indignation. He hardened Pharoah's heart, that He might manifest His power. He fits men for destruction in order that He may make known the riches of His glory on the vessels of mercy (Rom. 9:15-24). Should He continue to do this eternally, we can readily see that the moral mind revolts, for it would be the exhibition of omnipotent hate rather than the display of all-powerful love. Such of God's ways are dispensational: they are called forth by the needs of the epoch, or eon, in which they are found. They are not permanent principles of action, but applications of these principles to temporary conditions, such as obtain only in the eons preceding the last. By that time God's glory will have been sufficiently displayed and His methods of manifestation will be changed. The most radical of these departures from His previous manner of government lies in the positive blessing of all who are devoted to display His glory. None are doomed. None are hardened. None are vessels of His indignation. All, henceforth, become vessels of mercy, reconciled and received into His presence with rejoicing.

Thus we see that this statement does not suggest the entire absence of sin, the lack of all discord in the universe. Two plain intimations prove that the day of absolute perfection has not yet arrived. Indeed, three things insist that the ultimate goal still lies ahead. The leaves of the tree of life are for the cure of the nations: government is still needed: the second death is still in operation. This book closes on a scene of supernal bliss, but it is not the final state; mankind has not yet reached its goal.

If we seek light upon the ultimate we must go elsewhere to find it. It is outside the scope of this Unveiling. Only the apostle Paul is privileged to take us back before the eons. He alone speaks of the time before they began

their course. And he, also, is the only inspired writer who takes us to the consummation. In the fifteenth of first Corinthians he distinctly dates that grand event beyond the latest scenes in this Unveiling. All government will be abolished. The saints will no longer reign as in this last eon, not even Christ Himself will sit upon a throne. The kingdom will be handed over to God the Father. The last great enemy is still gorged with the victims of the lake of fire during the whole of this blissful eon upon the new earth. Death, the last enemy, though absent from the earth, is still operative, and is by no means abolished. It is only when this enemy vanishes that the consummation can come.

Let us reflect upon God's grand program of the eons and see if we cannot find the true place of the final eon. Up to the present, evil has been rampant and, until Christ comes and takes the helm, there will be no direct progress toward the blissful goal which the glory of God demands. Then comes Christ and sets up His millennial reign. It is perfect in its place, but far from absolute perfection. This is evident from the irruption of Gog and Magog at its close. It gives place to the new earth, in which there is a great advance. The barriers of priesthood vanish: there is nothing to hinder a free approach to God.

The trend is toward perfection. Will it be attained? Will God stop short of a goal worthy of His great name? Will He rest satisfied with a patched creation? Does not every forward step plead that God's grand march proceed until His purpose has reached its consummation? The sacrifice of Christ is sufficient. The reign of Christ is successful. He will reconcile the universe to God when this final eon is at an end. Now God is painting in the dark background. In the millennium and the day of God He will add the high lights of His picture. But it will not be finished until the eons have run their course.

THE LIVING LOG

In the midst of the garden of Eden God planted a tree, called, in the Hebrew, "the tree of the living". Like all the trees of the garden which were planted for Adam's food and for his delight it grew "out of the ground", and, as there was no rain, it was watered by the river. It was the tree of trees, so it was placed in the very center of them all.

All those trees in the garden which were "good for food" were, in a sense, "trees of life". They nourished and prolonged the life which God had given to Adam. But to none of them was this name given. It was reserved for the one. We do not know whether Adam ate of this tree or not, but he had no need to eat, for, in innocence, death was not operating in him and he lived on without its aid. It did not give life or sustain life like the other trees, but, judging from the functions of its prototype in the Paradise of the new earth, its office was to *preserve* life, to counteract decay and dissolution and death. This, at any rate, would have been its effect upon Adam after he sinned. He would have been able, by means of the tree of life, to offset the effects of sin by the healing juices of this tree and continue to live, not "for ever", but until the fiery cataclysm which engulfs this earth and ushers in the new, with its living log.

There is no question here of "immortality" or deathlessness. Adam depended on food to sustain life and even in Eden he would have died if he refused the food which Elohim provided. Neither is there any hint that the tree of life would impart "immortality" or deathlessness, as an inherent quality. The thought seems simply to be that, just as Adam could sustain life as long as he had access to the food trees, so also he could preserve that life from the continual and gradual operation of death (which we all experience) by means of the continual restorative action of the fruit obtained from the tree of life.

But there was another tree of special note with a special name. This was "the tree of knowledge of good and evil". It would seem that this tree also stood in the center of the garden, near the tree of life. It might well be named the tree of death, for Adam was warned, "thou shalt not eat of it; for in the day that thou eatest thereof to die thou shalt be dying" (Gen. 2:17). This state of existence (which we all know by sad experience) was the opposite of that provided for in the tree of life.

Adam could get along very well without either of these trees, and probably did until the temptation. The fruit of the tree of life made no appeal to him, for he was strong and well and had no need for medication such as it provided. The tree of the knowledge of good and evil was forbidden—that was the main temptation that its fruit offered. It probably was poisonous—quite the opposite of the tree of life. It started the operation of destructive forces in the human organism which gradually led to decay and ultimate death. This process started on the very day on which it was eaten.

In due time the temptation came and Adam, loyal to his wife, joins her in partaking of the forbidden fruit. They not only get the knowledge of good, of which they had no conception, but the bitter experience of evil. They hide themselves. But God cannot be deceived. He judges the tempter, He sentences Eve and Adam and drives them from the garden to prevent their eating of the tree of life and living on as long as this earth remained. Then He placed cherubim and a flaming sword which turned every way to keep the way of the tree of the living (Gen. 3:24).

God's procedure is eloquent in its presentation of the great change which came over His relations to the guilty pair. Heretofore He could allow them free access to the garden and the forbidden tree. Now they may have none. If He had any confidence in them He could have laid His command on them not to touch the tree of life. But now

man is not to be trusted. Or He might have taken away the tree of life or destroyed its vital efficacy. He might have destroyed it altogether. But no. The tree remains. It is guarded. It was made for man and man must receive its benefits.

And, indeed, is there not a thousandfold more need now for the tree of life than before Adam sinned? Then death needed no defiance, for it was not. Now that death has entered, the tree of life, of which there was no real need, becomes the one great and indispensable necessity for mankind. Therefore, we should rejoice that the tree was not uprooted or destroyed, but carefully guarded against the day when its unused vital juices will perform the functions for which they were created.

Through the long centuries of sin and suffering, disease, and death, until this once fair garden has become a vast cemetery, we hear no more of the tree of life. Not until all the graves have disgorged their dead and the earth has been purified in the fiery cataclysm and a new earth springs resplendent from His hand do we read of the tree of life again. It has been promised to the conqueror of the Ephesian ecclesia (Un. 2:7) and to those who do His commandments (Un. 22:14) but its blessing abides the day when He makes all things new.

There is not the slightest hint that the denizens of the new earth are all "immortal". We seek in vain for that impossible speculation, immortality apart from the life of God. Christ only has immortality (1 Tim. 6:16). It is the portion of His saints when they are roused. It will not be the possession of all until the consummation, when death itself is done away.

Is death present on the new earth? No. Not because of immortality, but through the action of the "living logs". This expression is so incongruous that everyone objected to its use in translation. Yet it is full of precious significance. The usual word for "tree" is carefully avoided. In its stead a term expressive of death

is used. It is WOOD, a *dead* tree, a log, a pole, a post. The life it treasures and imparts is a life after death, a resurrection life.

Not that it will convey to its enjoyers "immortality" in themselves. Rather it will stand ready to preserve their lives for the eon by virtue of its vital properties. Even its leaves will be medicine for healing the nations. Sin and sickness will be so nearly eradicated in that blissful era that a taste of its fruit or the essence of its leaves suffice to keep death outside its doors. And full provision is made by the presence of many trees instead of the single specimen in Eden.

Every month finds these living logs laden with the fruit appropriate to the season. Every month has its distinct possibilities of disease and each one is provided for by the living log. Thus death is defied and life lasts as long as the eon. Death is denied a single victim until it hides its head in ultimate oblivion at the consummation.

Happy, indeed, are those gentiles of other times, who, having no part in the celestial destiny which is the lot of all who are included in the present overflow of God's grace, yet will be blessed in the new earth with faithful Israel! (Un. 22:14). Many were proselytes in the past, and many more will be in the kingdom of the future. Their title to the new earth, the tree of life, and entrance into the holy city, new Jerusalem, will be the rinsing of their robes. Not only must their hearts be purified by the blood of Christ, but their conduct must conform. They have a minor part in attaining this happiness. It is in the nature of wages (Un. 22:12). How thankful we should be that there are no such requirements for the far higher destiny which is ours among the celestials!

A. E. K.

PAUL IN ATHENS

In Section B^{13} of the structure (17:14, 15) we have, in Paul's flight to Athens, another preparatory interlude to a new ministry. "Now immediately, then, the brethren send away Paul to go as far as the sea. Silas as well as Timothy remain behind there. Now those who are conducting Paul led him as far as Athens, and, obtaining directions to Silas and Timothy that they may be coming most quickly to him, they are off." We read nothing of Timothy in Thessalonica; only Paul and Silas are mentioned. (See verses 4, 10.) Timothy probably remained behind in Philippi, for Paul afterwards states that he was genuinely solicitous of their welfare (Phil. 2:20). Evidently Timothy had rejoined Paul and Silas at Berea. (See verse 14.) The fact that Silas and Timothy remained at Berea, instead of fleeing to Athens with Paul, seems to indicate that the Jews' venomous persecution was chiefly directed against Paul, probably because he was so clearly the leader, as well as the chief spokeman. When Paul was escorted by his friends from Berea to Athens, the ministry which he began as the result of the Macedonian call had been completed. This latest persecution drives him from that province to Athens, the chief city of Greece, or Achaia, as it was called. Sending back word that Silas and Timothy are speedily to rejoin him, he enters upon his new ministry.

In Section C^{13} of the structure (17:16—18:11) we again have Paul's ministry in association with the twelve.

This passage of Scripture may be structurized as follows:

201^1: 17:16. Paul waiting for Silas and Timothy in Athens.
202^1: 17:17. Paul arguing in the synagogue and in the market.
203^1: 17:18-21. Questioned by the Epicurean and Stoic philosophers.
204^1: 17:22-31. Paul answers their questions.
205^1: 17:32-34. Results.
201^2: 18:1-3. Paul abiding with Aquila and Priscilla in Corinth.
202^2: 18:4-5. Paul arguing in the synagogue.
203^2: 18:6-. Resistance and blaspheming by the Jews.
204^2: 18:-6. Paul denounces the Jews and turns to the nations.
205^2: 18:7-11. Results.

First, we find Paul awaiting the arrival of Silas and Timothy in Athens: "Now while Paul was waiting for them in Athens his spirit was incited in him, beholding the city idol-ridden" (Acts 17:16). The statement of Petronius, a writer at Nero's court, that in Athens it was easier to find a god than a man, agrees with this scriptural statement. And did Paul go into ecstasy as he beheld these masterpieces of man's art, which were all intended to convey man's thoughts concerning the Deity? No! His spirit was stirred within him because he realized that all these artistic representations of the Deity (based upon man's thoughts concerning their Creator, instead of upon divine revelation) were but so many barriers between the Creator and His creatures. Sin has estranged the creature from his Creator. That estrangement cannot be removed through reasoning, as the Athenians attempted to do. It can only be removed by the Creator's revelation. Paul's spirit therefore incites him to give this divine revelation to this idol-ridden city. "Indeed, then, he argued in the synagogue with the Jews and with the reverent, and in the market every day with those happening along" (verse 17). Following his usual custom, he speaks first to the Jews in their synagogues, and then to all that he could reach outside of the synagogue. We are not told how the Jews received his testimony, but

seemingly the Jews of Athens did not persecute Paul as those in other cities had done.

In Section 203[1] (17:18-21) we find that Paul is questioned by the Epicurean and Stoic philosophers of Athens: "Now some of the Epicurean and Stoic philosophers also parleyed with him, and some said, 'Whatever may this scrap-picker be wanting to say?' Yet some, 'He seems to be an announcer of strange demons,' seeing that he preached to them the evangel of Jesus and the resurrection. Besides, getting hold of him, they led him to the Areopagus, saying, 'Can we know what this new teaching is, of which you are speaking? For what you are bringing to our hearing is strange. We are resolved, then, to know what this is wanting to be!' Now all the Athenians and the repatriated guests had opportunity for no other thing than to be telling something or hearing something newer."

The philosophers, who now questioned Paul, belonged to two different schools of philosophy. The Epicureans were practically atheistic materialists. Their philosophy has no place for a Creator. Creation is explained by the atomic theory. Atoms of various size and weight are floating through infinite space, and, through the meeting and cohesion of these atoms one to another, new worlds are continually being formed. Not only did the Epicureans deny the Creator, but they denied resurrection and coming judgment, affirming that death is the end of man. Hence, according to their teachings, pleasure in this life was the highest good and the chief end of existence.

The Stoics were pantheists. To them the universe as a whole was god. They deified power in all its various manifestations, and so they had many minor gods, who were all expressions of the one great world god. They affirmed that good was the greatest virtue, and that man should be free from passion, and, through an iron law of necessity, should refuse to submit himself to joy, sorrow or any other human emotion. Sin was denied, and every

man was his own saviour; the master of his own morality and destiny.

Thus Paul faced the ruling principle of Epicureanism, *pleasure,* and the ruling principle of the Stoics, *pride,* the two great enemies of the evangel which he proclaimed. Now, with a contemptuous spirit of superiority, these advocates of pleasure and pride speak of Paul as a "scrap-picker", one who has picked up scraps of learning, but is lacking in a thorough knowledge and grasp of his subject. Furthermore, they suggest that he is unable to give expression to even these scraps of knowledge. But while some ridicule Paul, others seemingly were somewhat interested in the fragmentary discourse they had heard. Because "he preached to them the evangel of Jesus and the resurrection", they opine that he is "an announcer of strange demons", both good and evil divinities being referred to by the Greeks as demons. And so they lay hold of Paul and lead him to the Areopagus, the place where for many years past the great council of the Athenians had been held to pass sentence upon criminals, and to decide weighty questions of religion. But in this august place, with its solemn associations, Paul was not a prisoner before the bar of justice. He was there simply because the philosophers of Athens decided that it was an ideal place for satisfying their curiosity concerning this new and strange teaching, for they were resolved "to know what this is wanting to be".

In verses 22-31, Paul answers the questions and curiosity of these philosophers of Greece: "Now Paul, standing in the center of the Areopagus, averred, 'Men! Athenians! I am beholding on all sides how unusually religious you are. For, passing through and contemplating the objects of your veneration, I found a pedestal also, on which had been inscribed, 'TO AN UNKNOWN GOD.' To Whom then, you are ignorantly devout, This One *I* am announcing to you. God, Who makes the world and all which is in it, He, the Lord possessing

heaven and earth, is not dwelling in temples made with hands, neither is He, requiring anything, being attended by human hands, Himself giving to all life and breath and all. Besides, He makes out of one every nation of mankind, to be dwelling on all the surface of the earth, specifying the setting of the seasons and the bounds of their dwelling, for them to be seeking God, if, consequently, they at least should grope for Him and may be finding Him, even though, surely, He is existing not far from each one of us, for in Him we are living and moving and are, even as some poets of yours have declared, 'For we are of the race also.' Belonging, then, to the divine race, we ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment. God, indeed, then, condoning the times of ignorance, now is charging all men everywhere to repent, forasmuch as He assigns a day in which He is about to be judging the inhabited earth in righteousness by the Man Whom He specifies, tendering faith to all, raising Him from among the dead."

In answering the Athenian philosophers' questions and curiosity Paul does not offend them, at the very beginning of his address, by telling them that they were too *superstitious,* as the King James Version translates it. On the contrary, they feel complimented and conciliated toward him, as they hear him say "I am beholding on all sides how unusually religious you are," and as he acknowledges that he had noticed with interest the multitudinous objects of veneraiton in their city. Then, deftly, he calls attention to the fact that, among these objects of their veneration, he had found a pedestal on which was inscribed, "TO AN UNKNOWN GOD". He does not repulse these men, who glorified in the wisdom of the world, by charging them with ignorance. Rather he takes their own acknowledgment that, among all the gods that they venerate, there is One that is unknown to them. Then he states his thesis: "To Whom then, you are igno-

rantly devout, This One *I* am announcing to you.'' His thesis announced, he skillfully makes every possible concession to the truths held by these philosophers, and by the general population of Athens, and then boldly exposes and rebukes their errors. The very opening statement of a personal God Who makes the world and all which is in it, and is therefore the Lord and the Possessor of heaven and earth, annihilates the atomic creation theory of the Epicurean. It overthrows the pantheistic theory of the Stoics that God was merely the Reason of the Universe, matter being inseparable from Deity, the world producing all things out of itself and all things flowing back into it — a philosophy that completely rejected a personal God and Creator. It rebukes the more ignorant population for their idolatory, which had substituted many gods for the One God and Creator. It led the thoughts of his more educated and cultured hearers away from their manifold mythology, which found its artistic expression in the shrines, temples, and statues which were everywhere visible from the Areopagus, to *One Being*—the Creator of the World, Who is the Lord and the Possessor of heaven and earth.

When Paul, amidst the temples and shrines visible in abundance on every side, declared that God is not dwelling in temples made with hands, and is not requiring any services from the hands of man, the Epicurean philosophers would heartily agree with him, for it corresponded with their theory of the aloofness of the gods. Let us remember that the Epicureans, with their atomic creation theory, though virtually atheistic materialists, did not altogether deny the existence of gods, but held that the gods were themselves the products of the atomic order of nature, beings of a higher order than man, which should be worshiped because of their greater degree of perfection, but were not to be acknowledged as the rulers of man, or as having anything to do with the making of the world, upholding it, or governing it. In fact, accord-

ing to their conceptions, the gods kept themselves strictly aloof from man and all his affairs, assuming an attitude of absolute indifference toward him.

But while Paul's declaration that God does not dwell in handmade temples and that He requires nothing from the hands of man, would win a favorable response from the Epicureans, the very next statement, "Himself giving to all life and breath and all," overthrew their atomic theory as well as their theory that the universe is ruled by chance. Paul takes issue with these theories, for he reveals God as the Creator of all things, the Author of universal life, and the Source and Controlling Power of the Universe. Paul won a favorable response from the Athenians when he told them that he contemplated the objects of their veneration, and noted on all sides how unusually religious they were, because the Athenians were exceedingly proud of their city, their race and their history. But he speedily overthrows their spirit of proud self-exaltation and self-sufficiency when he reveals that *all* nations have a common origin, because God "makes out of one every nation of mankind;" that "the bounds of their dwelling", or, the place that each nation is to occupy on the surface of the earth, is designated by God; and that "the setting of the seasons", or the existence and history of every nation, is at the disposal of God. In the presence of such a God, there is no room for proud boasting or self-sufficiency. The revelation of such a God calls for humble worship and submission.

Then Paul reveals the purpose of God's creative works and providential dealings. It is that they may "be seeking God, if, consequently, they at least should grope for Him and may finding Him". But though "His invisible attributes are descried from the creation of the world, being apprehended by His achievements, as well as His imperceptible power and divinity" (Rom. 1:20). the Athenians, with all their so-called wisdom of the world, had drifted into an idolatory which degraded all

their worship, and led them away from all true conception of God, and plunged them into licentiousness and all manner of sin. The God Whom they had failed to find, Paul is now revealing to them.

Paul's next words "even though, surely, He is existing not far from each one of us, for in Him we are living and moving and are, even as some poets of yours have declared, 'For we are of the race also.'" must have aroused a peculiar response among the Stoics, for this revelation of the immanence and presence of God seemed to partially agree with their pantheistic theory that the universe itself is God and that therefore God is everywhere and may be apprehended apart from earthly objects. Not only so, but one of their poets, Aratus, of Paul's native province of Cilicia, wrote the words, "For we, too, are of the race," referring to the race of gods or deified men. Cleanthes of Lystra, another Stoic, in a hymn to Zeus, gave expression to the same thought, "for we are of your race". But immediately Paul again brings in a rebuke that reveals the folly of their so-called wisdom. For if they, themselves, are of the divine race, then, Paul says "we ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment". As Paul, from the Areopagus, pointed his auditors to the city peopled with statues of their gods in gold, silver, or stone, and called attention to the incongruity of members of the divine race thus trying to represent the Divine, he sweeps away the whole religion of the Athenians, and leaves them standing in the presence of the Unknown God.

And while the Epicureans and Stoics, devotees of the wisdom of the world, are standing in that Presence, Paul reveals to them that, in the sight of this Unknown God, all their wisdom is but stupidity. (See 1 Cor. 1:18-25.) He tells them that God knows, and has hitherto been condoning their ignorance, but that now He "is charging all men everywhere to repent", i. e., change their minds

about Him and His ways. What a blow to their pride! Their boasted wisdom and philosophy is labeled "stupidity" and "ignorance", and they are asked to cast it aside, and repudiate it for God's wisdom, which Paul is now proclaiming to them.

But why should they repudiate their boasted wisdom and philosophy? Because this God that Paul now reveals to them, "the Lord possessing heaven and earth", "assigns a day in which He is about to be judging the inhabited earth in righteousness by the Man Whom He specifies". Thus again Paul gives forth a pronouncement that staggers these philosophers of Greece, for the Epicureans, with their denial of any moral governor and all moral government, and the Stoics, with their denial of sin and their self-justification as gods among men, could not conceive of such a thing as a judgment of all the earth by a divinely specified Man.

But before they could recover from this shock to their philosophies, and, while, unbidden, the question arose within their hearts, "why should we believe this teaching?"—Paul declares that this God is now "tendering faith to all". He is asking them now to believe His statements, and receive Him as their God.

But what evidence does he produce to incite faith in Him, and his statements concerning a future judgment and the coming Judge? He raised this Man, the coming Judge, "from among the dead"! And again their philosophies are jarred to the very core! According to the atomic theory of the Epicureans, the body and soul of man, composed of the finer atoms, were dissolved and dissipated at death. According to the theory of the Stoics the soul of man was burnt, or re-absorbed into the world-god. Therefore, to both of these schools of philosophy the resurrection from among the dead seemed an absurdity, and absolutely unreasonable. These philosophers could not fail to grasp the significance of Paul's teaching. If his teachings of a future judgment and the resurrec-

tion are true, then it follows that the foundations are removed from underneath all their philosophies, and they collapse into hopeless ruin. For this reason God's spirit directs Paul to begin his proclamation of the evangel, to these Greek philosophers, by announcing the resurrection from among the dead. Only through the acknowledgment of this doctrine could the errors of their philosophies be dissipated; only so could they be made to feel their need of a Saviour.

But Paul is not allowed to complete his discourse. To these devotees of the world's wisdom he had not proclaimed the Scriptures, for they would have repudiated them. He had made every conceivable concession to all intimations of truth in their philosophies. Through a process of reasoning he had brought them *to the most fundamental truth of the evangel—the resurrection of Christ*—for it involves the death of Christ on the cross for our sins.

But ere he could proclaim the death of Christ, the manner of that death, and its purpose, he was interrupted. "Now, on hearing of the resurrection of the dead, some, indeed, jeered, yet some said, 'We will hear you concerning this again'. Thus Paul came out of their midst. Yet some men, cleaving to him, believe, among whom were Dionysius, the Areopagite also, and a woman named Damaris, and others with them." Truly, not many wise are called! (1 Cor. 1:26) The mercantile population of Thessalonica and Corinth, in vast numbers, received Paul's evangel; the Athenians devotees of the world's wisdom rejected it; only a few believed! The Scriptures are silent regarding the ecclesia of the Athenians; we are not told that Paul ever re-visited Athens; no letters to the ecclesia of the Athenians grace the Scriptures, such as we have to the Thessalonians and the Corinthians.

H. W. Martin

Chapter XIV

THE COMING OF THE LORD

> For our citizenship belongs to the heavens, out of which we are awaiting a Saviour, also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to His body glorious, in accord with the operation which enables Him to subject even the universe to Himself (Philippians 3:20-21).

Beloved reader, in this text of Scripture God sets forth an expectation of transcendent glory for all the saints who are, and believe in Christ Jesus—the coming of the Lord.

By way of introduction, let me say that three important epochs stand out in my spiritual life, namely: being blessed by His grace to apprehend through His Word the coming of the Lord, then God's purpose of the cons which He makes in Christ Jesus, our Lord, and the correct partitioning of the Word of truth. Until these great scriptural teachings dawn upon our hearts, though we may be earnest students of God's word and feel satisfied with what we have, nevertheless, there will be in our possession a great mine of riches of which we are able to appropriate only a small portion. Therefore, personally experiencing and realizing all this, it is with the sincerest desire to be helpful that I encourage every child of God to give diligence to make these grand doctrines their very own.

THE DOCTRINE DENIED

It grieves the heart to see and know how the teaching

of the Scriptures concerning the coming of the Lord is discredited and repudiated by so many who propose to be dispensers of the Word of God! Some go so far as to speak of it as "rubbish", saying they have no time to waste upon it. But to those whose hearts have been enlightened by the realization of the faith which relates to them in the Lord Jesus, and the transcendent spiritual blessings with which they have been graced among the celestials in Christ Jesus, our Lord, Life and Head, it is, indeed, blessedly precious.

FREQUENCY OF MENTION

The second coming of the Lord is referred to something like 568 times in the sacred Scriptures. There are 250 references made to it in the Hebrew Scriptures and 318 in the Greek Scriptures. In the so-called New Testament portion of the Scriptures, it is mentioned on an average of once in every twenty-five verses. In fact, the coming of the Lord is mentioned from the beginning to the end of the Scriptures in type and figure, in form and symbol, in open prophecy and allusive utterance, in exhortation and discourse. You will find it mentioned in connection with every fundamental doctrine:

First: with the resurrection from among the dead, incorruption, immortality, sonship, awards, and the entering into the possession of the enjoyment of our allotment of grace glorious among the celestials.

Second: it is bound up with every sublime promise—the promise of likeness with Christ, satisfaction of spirit, victory over death and Satan, and the right to reign with Christ during the on-coming eons.

Third: it is bound up with every practical exhortation—to love God, to love one another, to patience, to devout living, to watchfulness, to being zealous in good works, to being worthy of our calling above in Christ Jesus, to moderation, to having on the Word of Life,

against judging one another, to steadfastness, to letting the Word of Christ make its home in us richly, faithfulness in dispensing the Word of His grace, because Christ Jesus is coming again.

In very truth, the coming of the Lord is the central chord of devout living in Christ Jesus, touched and vibrated again and again by exhortation and illustration as the exalted incentive for the unfailing impulse in the heart of the child of God throughout the scope of Scripture.

CONFIRMED BY THE SCRIPTURES

The testimony of the Lord Jesus Himself: In My Father's house are many abodes, otherwise I should have told you, seeing that I am going to make ready a place for you. And if I should be going and making ready a place for you, *I am coming again* and will be taking you to Myself, that where I am, you also may be (John 14:1-3).

The testimony of heavenly beings: And, as they were looking intently into heaven at His going, lo! two men stand beside them in white attire, who said also, "Men! Galileans! Why do you stand looking into heaven? This Jesus Who is being taken up from you into heaven *shall come* in the same manner as you gaze upon Him going into heaven" (Acts 1:10-11).

The testimony of Peter: For we make known to you the power and *presence of our Lord Jesus Christ*, not following out wisely made myths, but we became spectators of His magnificence (2 Pet. 1:16).

The testimony of John: And now, little children, be remaining in it, that, *should He be manifested*, we should be having boldness and not be put to shame before Him in *His presence* (1 John 1:28).

The testimony of the Lord's supper: For whensoever you should be eating this bread and drinking this cup, you are announcing the Lord's death *till He should be coming* (1 Cor. 11:26).

The testimony of Paul: For our citizenship belongs to the heavens, *out of which we are awaiting a Saviour, also, the Lord, Jesus Christ*, Who will transfigure the body of our humiliation to conform it to His body glorious, in accord with the operation which enables Him to subject even the universe to Himself (Phil. 3:20, 21).

We are sure this is testimony enough for all who accept the sacred Scriptures as God's Word, that Christ Jesus is coming again.

DIFFERENT THEORIES

There are two outstanding theories taught and believed in Christendom as to the coming of the Lord. One school teaches that Christ will not return until the world is converted or saved, then He will come and establish His reign. The other teaches that the world will not be converted or saved in this eon, or age, but that His coming will conclude this present wicked eon and usher in the coming eon of the millennium, when the knowledge of the glory of Jehovah will cover the earth as the waters cover over the sea. The first school is designated as "post-millennial" while the latter is termed "pre-millennial".

But little solid progress is ever accomplished in the study of the Scriptures by theorizing, so we will appeal to the Word for what has truly been revealed concerning His *presence* and the *conclusion* of this eon, or age.

When Christ was sitting on the mount of Olives one day, the disciples came to Him and asked a double question:

> What will be the *sign* of Thy *presence*,
> and the *conclusion* of the *eon?* (Mat. 24:3).

In reply, He gave the following summary of events they should look for leading to the "sign" of His presence and the "conclusion" of the eon:

And answering, Jesus said to them, "Beware that no one should be deceiving you. For many shall be coming on My name, saying, 'I am the Christ!' and shall be deceiving many. Yet you shall be about to be hearing battles, and tidings of battles. See that you are not alarmed, for it must be occurring, but not as yet is the consummation. For nation shall be roused against nation, and kingdom against kingdom, and there shall be famines and quakes in places. Yet all these are the beginning of travails.

Then shall they be giving you up to affliction, and they shall be killing you, and you shall be hated by all of the nations because of My name. And then many shall be snared, and they shall be betraying one another and hating one another. And many false prophets shall be roused, and shall be

deceiving many. And, because of the multiplication of lawlessness, the love of many shall be cooling. Yet he who endures to the consummation, *he* shall be saved. And this evangel of the kingdom shall be proclaimed in the whole inhabited earth for a testimony to all the nations, and then the consummation shall be arriving.

Whenever, then, you shall be perceiving the abomination of desolation, which is declared through Daniel, the prophet, standing in the holy place (let him who is reading apprehend), then let those in Judea be fleeing into the mountains. Let not him who is on the house-top be descending to pick up aught out of his house. And let not him who is in the field turn back behind to pick up his cloak.

Now woe to those who are pregnant and suckling in those days! Now be praying that your flight may not be occurring in winter, nor yet on a sabbath, for then shall be great affliction, such as has not occurred from the beginning of the world till now, neither under any circumstances may be occurring. And except those days were discounted, no flesh at all would be saved, yet because of those who are chosen, those days shall be discounted. . . . .

Now immediately after the affliction of those days the sun shall be darkened and the moon shall not be giving her beams, and the stars shall be falling from heaven, and the powers of the heavens shall be shaken. And *then* the *sign* or the Son of Mankind shall be appearing in heaven, and then all the tribes of the land shall be grieving, and they shall be viewing the Son of Mankind coming on the clouds of heaven with power and much glory (Mat. 24:1-30).

These solemn declarations from our Lord Jesus Christ paint a very graphic picture of the awful conditions in the world leading up to His *presence* and the *conclusion* of the eon.

WORLD NOT CONVERTED

All who give a moment's thought to the description given in reply to the question of the disciples relative to the conditions that will prevail in the world at the time of His appearing will see little hope for the conversion of the world in it! And it may not be out of order to give other Scriptures which emphasize the conditions at the conclusion of the eon.

If the world is converted before the Lord Jesus comes again, what are we to undestand by the following Scripture?

And the kings of the earth, and the magnates, and the captains, and the rich, and the strong, and all slaves and freeman, hide themselves in the caves and in the rocks of the mountains. And they are saying to the mountains and to the rocks, "Fall on us and hide us from the face of Him Who is sitting on the throne and from the indignation of the Lambkin, seeing that the great day of their indignation came, and who is able to stand? (Un. 6:15-17).

If the world is converted before Christ comes, what are we to understand by this passage?

And the rest of mankind who were not killed in these calamities repent not of the acts of their hand . . . that they will not be worshiping demons and idols of gold and silver and copper and stone and wood, which are not able to be observing nor to be hearing nor to be walking . . . and they repent not of their murders, nor their enchantments, nor of their prostitution, nor of their thefts (Un. 9:20, 21).

If the world is saved before Christ comes again, what are we to understand by the following text?

. . . at the unveiling of the Lord Jesus from heaven with His powerful messengers, in flaming fire dealing vengeance to those who are not acquainted with God and those who are not obeying the evangel of our Lord Jesus Christ, who shall incur the justice of eonian extermination from the face of the Lord (2 Thes. 1:7-9).

If the world is delivered before the Lord comes, what are we to understand by this statement?

. . . prostitution, uncleanness, passion, evil desire, and avarice, which is idolatry, because of which God's indignation is coming on the sons of Stubbornness (Col. 3:5-7).

If the world is saved before Christ comes again, what are we to understand by the following?

Now the field is the world. . . . the ideal seed . . . the sons of the kingdom. . . . the darnel . . . sons of the wicked one. . . . Now the harvest is the conclusion of the eon (Mat. 13:37-43).

Leave both to grow up together until the harvest (Mat. 13:30).

If the world is converted before the Lord comes, what are we to understand by this assertion?

For even as the days of Noah, thus shall be the presence of the Son of Mankind (Mat. 24:37-42).

Surely the days of Noah picture to us anything else than a converted or saved world. And, dear reader, let me press the fact that the reign of bloody Mary, the horrors of the Spanish inquisition, the martyrdoms of Rome's colosseum, the Armenian massacres, when a hundred thousand saints of God were slain, all these pale before the awful affliction that is coming upon the world of mankind at the conclusion of this wicked eon, just before Christ is unveiled from heaven in power and much glory.

TWO EVENTS MARK THE END TIME

Two paramount events mark the coming of the Lord and the conclusion of this eon—the glorification of the church which is the body of Christ, and the deliverance of Israel. And here is where almost all go astray by mixing the teachings of the Scriptures and jumbling these two events into one.

It is quite true that the Circumcision writers—Peter, James, John, and others—knew the Lord Jesus was coming again; but *that* coming they understood and expected *after* Jacob's trouble, the great affliction of the future indignation, a complete study of which is given in Chapter XV. But in so far as it is revealed in their writings, they knew nothing about the Lord's "prior coming" to snatch away the saints constituting the body of Christ, for the meeting in the air. The truth concerning this event is a part of the peculiar revelation committed to the apostle Paul for believers among the nations, and does not concern Israel, as a nation, in any way.

THE TWO EVENTS CONTRASTED

The two events—the glorification of the church and the deliverance of Israel—marking the conclusion of this eon, are clearly differentiated in the Scriptures, if we will give ear to what is written. The display of *grace* in the event of "tranfiguring the body of our humiliation

to conform it to His body glorious'', is shown in 1 Thessalonians 5:9-11:

. . . seeing that God *did not appoint us to indignation*, but to the procuring of salvation through our Lord Jesus Christ, the One dying for us that, whether we are watching or drowsing, we should be living at the same time together with Him.

In contrast with this, for the deliverance of Israel, note that Hebrews 9:28 admonishes them:

. . . thus, Christ, also being offered once for the bearing of the sins of many, will be seen the second (time), by *those awaiting Him, apart from sin, for salvation, through faith.*

It cannot be too strongly emphasized that this Scripture from Hebrews concerns *only* the faithful in Israel at the time of Christ's coming for their deliverance. Not recognizing the correct division of the Scriptures, the deplorable teaching has been broadcast among the saints, that only those who are ''waiting'' or ''looking'' for the Lord will be caught away for the meeting in the air! What part does *grace* play in such teaching? If this teaching be for us, we are not saved by grace, but by some work of merit which we do ourselves! It repudiates God's sovereign grace and does violence to His holy Word.

If we correctly partition these Scriptures, and apply them to those for whom they were written, and to the time for which they were intended, it will fill our hearts with adoration and praise unto our blessed heavenly Father for the grace glorious with which He is gracing us in the Beloved.

In this Secret Administration of grace, God has not appointed to indignation the saints constituting the body of Christ. We procure salvation through our Lord Jesus Christ, the One dying for us that, whether we are *watching* or *drowsing*, we should be living at the same time together with Him! What a heart-gripping message of love and grace this bears to all the saints who are, and believe in, Christ Jesus!

But with Israel, it is necessary for "judgment to begin from the house of God" (1 Pet. 4:17, 18), which is the time of Jacob's trouble (Jer. 30:7), the great affliction such as has not occurred since the beginning of the world till now, neither under any circumstances may be occurring (Mat. 24:21). To those who "endure to the consummation", who are "looking" for Him, He will "bring grace" (1 Pet. 1:13), "deliverance" (Rom. 11:26), and "salvation, through faith" (Heb. 9:28). This is further clarified and intensified by the work of the high priest in Israel, of which Christ is the great Antitype. Once a year, on the great day of atonement, the chief priest entered the holy of holies, and came out with blessings for the waiting throng. Christ, Israel's great Chief Priest has entered the heavenly sanctuary and will come forth bringing "grace", "deliverance," and "salvation, through faith" to those in Israel who are *awaiting Him* at His unveiling or revelation from heaven at the conclusion of this con. ADLAI LOUDY

(Continued in the next number)

WHENCE CAME CANA'S WINE?

QUESTION: What is the meaning of the word *draw* in John 2:8? I am told that it means to go to a well and raise the water from a depth, hence it was *not* the water in the six water pots which was turned into wine, but a new supply.

The word *draw* is *antleō*, and means BAIL a liquid from one container to another. The noun is *antlêma*, BAILER, bucket. It is used only in the second and fourth chapters of John's evangel. There it refers to drawing water from a deep well (John 4: 7-11). We might naturally infer that it is confined to drawing with a rope and bucket, but the Septuagint usage shows that it is not so restricted (Ex. 2:17, 19; Prov. 9: 12; Gen. 24:13, 20; Isa. 11:3). Wells are far fewer in Palestine than the Authorized Version indicates. They are usually springs, sometimes developed and fenced off so that cattle would not foul them. Rebecca *went down* to the spring (Gen. 24:16), and filled her pitcher. Here the word *draw* is used as in John 2:18. The water pots were too full to pour. They bailed them out. The typical teaching is also destroyed if the water for ceremonial cleansing was not turned into brimming cheer.

The Authorized Version translates five Hebrew words by "well". Only one, *bar*, really refers to a deep shaft, such as Jacob's well was. It was dug (Gen. 21:30; 26:18, 21, 22, 25; Num. 21:18. It had a mouth (Gen. 29:3, 8, 10; 2 Sam. 17:19). As there were few of these in the land the word does not occur very often. Another word means *cistern*. It is usually translated "pit". These were used in many places to save rain water for later consumption. There are many remains of cisterns at the site of Cana of Galilee, hence it is probable that there was no well there, and that the water in the stone jars came from a cistern. Most of the drinking water in Palestine comes from springs, which are scattered over the land.

As the word "draw" is used of bailing water out of a spring it may well be used of bailing it out of a jar. There seems to be no point to the action of filling the jars unless the water was thus turned into wine. Why bring them into the narrative at all if they are disregarded and the wine was drawn from a well? The word "now" indicates the time after they had been filled.

UNSEARCHABLE RICHES, SEPTEMBER, 1929
BEING THE FIFTH NUMBER OF VOLUME TWENTY

EDITORIAL

On all sides there are insistent signs which suggest that the presence of our Lord should not be long delayed. We base nothing on the numerous and divergent dates which are proposed by those who claim to have reckoned the time by chronology. These are almost all self-contradictory, for they refer to our Lord's advent in glory, which must be at least seven years later than His presence in the air for us. If some of the dates were true, the time of His coming for us is already past. It is not the dates which convince us, but the spirit of expectancy of which they are an evidence. It is, however, among the Jews that we see signs that are really significant. The dry bones seem to be showing signs of life. The annual Zionist conference has just arranged to include non-Zionists in its work of rehabilitating Palestine. Persistent efforts are being made to revive Hebrew among the Jews. We understand that a movement has been under way for some years to revive the Sanhedrin, which is to sit in Jerusalem, as the supreme council of Judaism in all the earth. The notable feature of this plan is the proposition that the first duty of the new Sanhedrin will be to review the trial of Jesus of Nazareth and determine whether it was just. This is expected to take several years. This seems to approach the spirit which will prevail in Israel in the days just before His return. It may be the beginning which will lead the nation back to the Messiah through the afflictions that precede His presence.

A valued friend has prepared a complete Topical Index for the first twenty volumes of Unsearchable Riches. We hope to publish this as an appendix to the last number of the present year. It will also be obtainable separately. Each subject is followed by subdivisions, and the volume and page on which it is treated in the magazine. It will be most helpful in following the teaching on any topic.

MRS. ADA B. FISH

Among the very earliest friends and supporters of this magazine was Mrs. Ada B. Fish, then of Minneapolis. Perhaps it would not have been started at all, humanly speaking, apart from her encouragement and aid. She had been the wife of Dr. L. B. Allen, an early pastor of the First Baptist church of Minneapolis, and, after his death, of Rev. J. A. Fish, who died in 1891. Her intense interest in the Scriptures, and especially in the truths presented by V. Gelesnoff, in his ministry in Minneapolis, led her to help in founding the magazine and to continue as a subscriber and supporter until her death, at the age of eight-seven, from a sudden heart attack. She is reposing, and will not awake until she hears the vivifying shout of the Saviour, for Whom she labored much and waited long.

Recently an English periodical charged us with teach- that the death of Christ is not necessary for salvation and that it does not differ from the death of animals and plants. Few of our readers have seen these charges, so we will not burden our pages with a denial. For those who have seen it we have prepared a reply, in proof form, which we will send to all who ask for it. It may also be obtained from our English agents. It is said that Dr. Bullinger used to say that, when an opponent cannot refute what you *do* teach, he is apt to charge you with doctrines you do *not* teach.

THE Swedish work continues as vigorous as ever. The August-September number of I MORGONVAKTEN, among other matter, contains another installment of "Paul's Letter to the Galatians", and "Sin and Its Relation to God". Besides this two pamphlets have been issued, "Den sanna grundvalen för kristlig gemenskap," a translation of "The Basis of Fellowship", (15 öre), and "Tolv gudomliga hemlighter" which is a "General Survey of the Divine Mysteries" in one pamphlet with "Paulus kontra Jacob", or "Paul versus James" (25 öre). Small tracts have also been issued "Nagra av Skriftens viktigaste Sanningar", or "The greatest Truth in the Scriptures" (50 öre per 100), "Bliv försonad med Gud!" or "Be Conciliated to God!" (50 öre per 100), and "Läten försana Eder med Gud!" (75 öre per 100). They have also published all the articles on the problem of evil under the heading "Det Ondas Problem", making a book of 216 pages, which sells for kr. 1:25, or, in good binding, kr. 2:25. Other publications are "Den övermattan härliga vägen", "The More Excellent Way" (15 öre) and "De tva himmelska rikena", "The Two Heavenly Kingdoms" with Pastor Russel on Universal Reconciliation (15 öre). We welcome any effort to cirvulate this literature among Swedish people, especially in America. No doubt there are many who would welcome it if it were brought to their attention.

THE last numbers of the Greek *Unsearchable Riches* have translations of "What is the Mystery?" and "Who Received the Mystery?" followed by "Notes on the Acts of the Apostles", an article on "The Apostle Paul", "The Saviour of the World," etc. It is gratifying to see the great truths which were first revealed by Paul to the Greeks of his day expounded in the language in which they were inspired, and sent to the people who first received them. May the truth flourish again among the Greeks, in some measure as it did in the apostle's day!

Der Ueberwinder, for August, contains a translation of "What is the Mystery?"

We are glad to note that a second edition of *Comfort and Vision,* by F. W. Davis, B. A., has been issued. To be obtained from Miss C. A. Davis, Heathercroft, Hewlett Road, Cheltenham, England.

Brother McGillivray is passing through trying times in famine-stricken Thibet. It is to be hoped that, by the time this reaches our readers, the fall harvest will alleviate the miseries of the people to some extent. May the Lord turn the evil to spiritual good!

Stanley Smith reports that the Tsehchow Mission is again restored to nearly normal conditions, after the recent religious upheaval, in which some of its members formed an independent organization. The schism is now confined to one group at the home station.

Brother Wm. Dowdle has been ministering in Southern California during the summer. In September he returns to Arizona.

In San Diego, California, a meeting has been started, under the leadership of Frederick W. Smith, in the hall of the School of Music at 2328 Fifth Avenue. It will be held each Sunday evening. Our friends in that vicinity are cordially invited to attend and coöperate.

Thos. J. Thomson, 222 North Fayette Street, Carthage, Illinois, will be glad to be of service in teaching classes along concordant lines.

Brother Loudy's trying period of waiting is, we hope, at an end. He goes to Wilmington, N. C., then briefly to Wagener, S. C., and may follow with a series of meetings in Wilkesboro, N. C.

HOLY SPIRIT

THE doctrine of holy spirit has been concealed beyond solution in the popular versions of the Scriptures. Any attempt to criticise or correct their unwarranted additions and capitalization is sure to call down the anathemas of those who cleave to tradition. Perhaps no single feature of the CONCORDANT VERSION has occasioned so much criticism as its lack of capitals is spelling holy spirit. This calls for more explanation than has hitherto been given. It is the aim of this version to avoid all interpretation. The use of capitals for holy spirit is, in every case, a matter of judgment. There can be no real reason given why holy spirit should be capitalized. It is not a name of deity. It is God's possession, not His person. Unless it is figuratively used for God or Christ, it should always be printed and written with small letters.

Spiritually-minded translators and revisers have experienced much confusion in this matter. They seldom settled the question to their own satisfaction. J. N. Darby, who would be the last to put a small "s" where a large one should be, calls attention to this in the preface to his translation. Since he sees a glimmer of light as to the reason of this, we quote his words: "The use of a large or small 's' is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very diffi-

cult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it . . .'' Note that he calls the spirit ''it'', and dimly perceives the cause of the confusion, which arises from the fact that the saints share the spirit of God, and are one spirit in the Lord.

A cloud is cast over the eighth chapter to the Romans by the capital S's. For many years I could not seem to get an intelligent concept of the argument because the Holy Spirit has everywhere intruded. The very first verse is evidently wrong. ''Who walk not after the flesh, but after the Spirit'' is out of balance. It is the believer's flesh and spirit here, primarily. So also in the second verse. The spirit's law of life, refers first of all to *our* spirit, as in the tenth verse. Verse four speaks of our flesh and our spirit. Surely ''the things of the spirit'' and ''the mind of the spirit'' cannot ignore our spirit. Note the curious contradiction in verse nine. ''Ye . . . are . . . in the Spirit, if . . . the Spirit of God dwell in you.'' We are in spirit, not in the Spirit. That is in us. It takes both spirits to ''mortify the deeds of the body'' (verse 13). Surely ''spirit of bondage'' should be balanced by ''spirit of sonship'' (verse 15). Note that even the Authorized Version speaks of ''the Spirit *itself*'' (verses 16, 26) as Tindale did in his basic English version, which has been modified in this matter to meet the prejudice of ecclesiastical traditions.

The Authorized Version has changed greatly in the course of time. At first it capitalized quite a few nouns, such as Priest, and Sabbath, but now all such words are spelled with small initial letters. The word spirit, however, has been greatly altered in the contrary direction. In many places where they had a small ''s'' we now have a capital. These changes are not ''authorized''. The alteration of other nouns is hardly worthy of notice.

It is a mere matter of printers' "style". But the change of spirit to Spirit fixes the interpretation. As a result any study of this theme in the Authorized translation is worse than useless. It is misleading.

The Revised Version has followed the same tendency as the previous editorial revisions of the Authorized Version. They use fewer capitals as a rule, yet they still further increase the number of occasions where spirit is capitalized. The result of this tendency is evident on all sides. Not only is there great ignorance on the subject of holy spirit, but editors and reviewers are quite outspoken in acknowledging the fact, though they do not see the inconsistencies in the common translations, and vehemently oppose the uniform rendering of the concordant method. The only possible remedy is the constant use of a version which agrees with the Greek and nowhere inflicts the opinion of the translator on the text by the use of capitals.

The same remarks apply to the Greek texts. Modern editors all differ among themselves, and their opinion on a matter outside their proper province is worth no more than any other man's. The uncials are *all* in capitals. The cursives have very few, and these are mere matters of style. In none of the ancient texts is the word spirit distinguished at any time as in the later Greek and English reproductions. This is why the concordant Greek text follows the most ancient evidence. This avoids even those unconscious alterations which cast a cloud over our understanding and give the traditions of men all the authority of the Word of God.

The spirit of God and the spirit of a man are often in closest coöperation, so that they ought not to be distinguished. For instance, we are God's dwelling place, *in spirit* (Eph. 2:22). What spirit? Surely it must include God's spirit, for that is the only power which can keep us in His holy presence. Surely it must include our spirit, for this is not true except in spirit. It is in

contrast with flesh. How perplexing is the Revision! We are "a habitation of God in the Spirit". Either God lives in us, who live in the Spirit, which is a strange medley of figures, or God lives in the Spirit which lives in us, which is almost as farfetched. The simple fact is that God dwells in us, not in our flesh, but in our spirit, not in any physical sense, but by His spirit. His spirit and ours are both involved in the simple phrase, in spirit. Instead of aiding us to understand, the capital precludes the possibility of intelligent interpretation.

The problem of "personality" is just as complex. The strongest passage which can be produced for the personality of the holy spirit gives it an impersonal name (John 16:13-15). In contrast with the spirit of deception it is called the spirit *of truth*. Truth is an abstract quality. Yet, in contrast with the false spirits which seek to lead astray, it is called a guide, which is neutral. These evil spirits spoke from themselves, but it speaks only what it has heard from God, which seems to be personal. All this refers to the paraclete, the holy spirit. As replacing Christ and opposing evil spirits it is given the attributes of personality, but when considered as opposed to the spirit of error, it is the impersonal spirit of truth. In itself it is neutral, but it reflects the character of that with which it is composed. When replacing a person it is personified.

The doctrine of the distinct personality of the holy spirit probably arose from this passage. Our Lord's figures of speech were often misunderstood by His disciples. When He spoke to them of leaven, they worried about bread. "This is my body" was taken literally, and earnestly defended by the church for a thousand years. So the personification of the spirit of truth, because it was to take the place of a Person, and was in contrast to evil spirits, has been taken literally, leading to the creation of another god in the Christian pantheon. We may rest assured that the disciples never understood it so. No

Jew would believe in another deity. They looked for no person at Pentecost. They received a spirit, God's spirit, the spirit of truth, which was in them and abode with them in a manner impossible to a person.

THE VARIOUS PHRASES

In the original there are a number of striking variations in combining the two words, holy and spirit. There is *holy spirit, spirit holy, the holy spirit,* and *the holy the spirit.* A laudable attempt has been made to show that these differ in *meaning.* It is supposed that the longest phrase, *the holy the spirit,* is applied only to the "Giver" and the shortest, *spirit holy,* only to His "gifts". The difficulty with this is that it has no analogy in any language. The definite article does not change the *meaning* of the words to which it is prefixed. It cannot change a power into a person. For instance, "spirit of-God" (God's spirit, Rom. 8:9, C. V.) differs from "the spirit of-the God" (1 Cor. 2:11) in emphasis, but surely not in sense. *"The God"* is only a *restricted* application of "God". The latter is not a mere power.

In order to show that "spirit" may refer to God's spirit quite as well as "*the* spirit" we will give the occurrences in which it is in direct combination with the name of God. These will, at the same time, give further light on the fact that God's spirit is not a separate deity from God Himself. The two phrases are distinguished, where possible, in the latest revision of the CONCORDANT VERSION by rendering one "the spirit of God" and the other "God's spirit".

the spirit of-the God

1 Co.	2:11	that which is of God no one has known except *the spirit of God*
	2:14	the soulish man is not receiving that which is of *the spirit of God*
	3:16	you are the temple of God and *the spirit of God* is making its home in you
	6:11	you were justified . . . by *the spirit of* our *God*
1 Jn.	4: 2	In this you are knowing *the spirit of God*

spirit of-God

Mt.	3:16	*God's spirit* descending as if it were a dove
	12:28	I am casting out demons by *God's spirit*
Ro.	8: 9	if so be the *God's spirit* is making its home in you
	8:14	as many as are being led by *God's spirit*
	15:19	in the power of *God's spirit*
1 Co.	7:40	Now I presume that I, also, have *God's spirit*
	12: 3	no one, speaking by *God's spirit*, is saying, "Anathema Jesus."
2 Co.	3: 3	but with the *spirit of the living God* [*living God's spirit*]

Who can distinguish between "the spirit of God" (1 Cor. 3:16) and "God's spirit" (Rom. 8:9), which makes its home in us? It is "God's spirit" that leads us, not "*the* spirit of God". In each case the difference is entirely in the relation of the phrases to the context, not in its meaning.

If the absence of the article before *spirit* denotes that it is a thing, and its presence a personality, then the many passages which treat it as a quality should all be anarthrous. Yet we read of *the* spirit of the truth (1 John 4:6), *the* spirit of the grace (Heb. 10:29), *the* spirit of the deception (1 John 4:6), *the* spirit of your mind (Eph. 4:23), though, of course the article is usually lacking in such cases. We would also expect that personal spirits always have the article. Yet we read "nor spirit" (Acts 23:8), [a] spirit (Acts 23:9), [a] spirit (Luke 24:37), unclean spirits (Luke 6:18), [an] unclean spirit (Mark 1:23; 5:2; 7:25), etc. The article has no such function.

Moreover, the same spirit is sometimes referred to as "*the* spirit" and "*spirit*". Our Lord spoke of *the* spirit which the disciples were about to get, and then calls it "holy spirit" (John 7:39). Then it is called "the holy spirit" (Acts 1:8; 2:33). Later it is called "the spirit the holy" (Acts 15:8, see 11:15). So, in many instances, these variations are applied quite freely to the same spirit operating on the same occasion.

We will now give the various phrases in which *holy* and *spirit* are combined, with all their variations in grammar as well as those produced by the presence of the article. Such an analysis is needed, that those who really wish to study the facts as they are in the original may do so with ease and profit. First we give the forms without the article, later those with it. It should be observed that, in Greek, the adjective, as *holy,* normally comes *after* the noun, so that *pneuma hagion, spirit holy,* is the same as our *holy spirit.*

hagion pneuma, holy spirit

Lu. 12:12 for *holy spirit* will be teaching you

to hagion pneuma, the holy spirit

Lu. 12:10 the one who blasphemes *the holy spirit* shall not be pardoned

In these passages *holy* is emphatic by position. In both God's spirit and its operations are involved, so that neither can be excluded. Indeed, the broad and comprehensive adjective "holy" is used in all of these passages, rather than the limiting "God's", in order to include whatever is within the scope of the context. It is not necessary, nay, it is undesirable, that we should dissect its manifestations into the "personal", and the operative, and the human aspects. All is operative and due to the contact of God's spirit with the human spirit.

pneuma hagion, spirit holy (nom. or acc.)

Lu. 1:35 *Holy spirit* shall be coming on you
2:25 and *holy spirit* was on him
11:13 be giving *holy spirit* to those requesting Him
Jn. 7:39 this He said concerning the spirit which those believing into Him were about to get. For *holy spirit* was not as yet given
20:22 Get *holy spirit!*
Ac. 8:15 pray for them so that they may be obtaining *holy spirit*
17 and they place their hands on them and they obtained *holy spirit*

	19	that on whomever I may be imposing hands, he may be obtaining *holy spirit*
	19: 2	Did you obtain *holy spirit* when believing?
	2	neither hear we if there is *holy spirit*

pneumatos hagion, of-spirit holy

Mt.	1:18	ere their coming together was found pregnant by *holy spirit*
	20	that which is being generated in her is of *holy spirit*
Lu.	1:15	he will be filled with *holy spirit*
	41	Elizabeth is filled with *holy spirit*
	67	Zacharias, its father, is filled with *holy spirit*
	4: 1	Now Jesus, full of *holy spirit*
Ac.	1: 2	directing the apostles whom He chooses through *holy spirit*
	2: 4	and they are filled with *holy spirit*
	4: 8	Then Peter, being filled with *holy spirit*
	25	who through *holy spirit* . . . art saying
	31	and they are all filled with *holy spirit*
	6: 5	they chose Stephen, a man full of faith and *holy spirit*
	7:55	possessing the fullness of faith and *holy spirit*
	9:17	recover sight and be filled with *holy spirit*
	11:24	he was a good man and full of *holy spirit* and faith
	13: 9	Saul, who is also Paul, being filled with *holy spirit*
	52	The disciples were filled with joy and *holy spirit*
Ro.	5: 5	God's love has been poured out in our hearts, through the *holy spirit* which is being given to us
	15:13	in the power of *holy spirit*
1 Th.	1: 6	receiving the word in much affliction with joy of *holy spirit*
Ti.	1:14	Guard that ideal thing committed to you, through *holy spirit*, which is making its home in us.
Hb.	2: 4	and parting of *holy spirit*
	6: 4	becoming partakers of *holy spirit*
2 Pt.	1:21	holy men of God speak, being carried on by *holy spirit*

pneumati hagiō, to-spirit holy (dative)

Mt.	3:11	He will be baptizing you in *holy spirit* and fire
Mk.	1: 8	He shall be baptizing you in *holy spirit*
Lu.	3:16	He will be baptizing you in *holy spirit* and fire
Jn.	1:33	This is He Who is baptizing in *holy spirit*
Ac.	1: 5	you shall be baptized in *holy spirit* not many days hence
	10:38	God anoints Him with *holy spirit* and power
	11:16	John, indeed, baptizes in water, yet you shall be baptized in *holy spirit*

Ro.	9: 1	my conscience joining its witness with me in *holy spirit*
	14:17	but righteousness and peace and joy in *holy spirit*
	15:16	having been hallowed by *holy spirit*
1 Co.	12: 3	no one is able to say "Lord Jesus" except by *holy spirit*
2 Co.	6: 6	in *holy spirit*
1 Th.	1: 5	in *holy spirit*
1 Pt.	1:12	preaching the evangel to you by *holy spirit* dispatched from heaven
Jd.	1:20	praying in *holy spirit*

It will be a surprise to many to find that most of the mentions of "*the* Holy Spirit", are simply "holy spirit", without the definite article. The context usually confines it to the manifestation of God's spirit in humankind. Yet it is also used in the most "personal" way possible, for our Lord was generated by "holy spirit" (Mat. 1:18, 20; Luke 1:35). The theory that the article is latent after prepositions has no support in fact, and is not in point in Luke. There we have a combination which ought to satisfy all that holy spirit is God's personal power. We repeat it:

> Holy spirit shall be coming on you,
> And the power of the Most High
> shall be overshadowing you.

Here it is actually paralleled by "power", and the nature of the case demands that it should be vital energy yet it is so personal that it resulted in the generation of a Person.

ton hagion pneumatos, of-the holy spirit

Mt.	28:19	baptizing them into the name of the Father and of the Son and of *the holy spirit*
Ac.	1: 8	you shall be obtaining power at the coming of *the holy spirit* on you
	2:33	obtaining the promise of *the holy spirit*
	9:31	the consolation of *the holy spirit*
	10:45	the gratuity of *the holy spirit* has been poured out on the nations
	16: 6	forbidden by *the holy spirit* to speak
1 Co.	6:19	your body is a temple of *the holy spirit* in you
2 Co.	13:13	the communion of *the holy spirit*

tō hagiō pneumati, to-the holy spirit

Ac. 15:28 it seemed good to *the holy spirit*

Perhaps no other passage is supposed to prove the existence of the "Trinity" so conclusively as Matthew 28:19: "baptizing them into the name of the Father and of the Son and of the holy spirit". But there are no logical premises for this idea whatever. Baptism was not necessarily in the name of the deity. The apostles never used this formula. They intelligently varied the name and title of our Lord because this was in harmony with the conditions into which baptism brought its subjects. It is only when the kingdom is set up on earth that this threefold formula will be used. The holy spirit is especially added in that era because it will be a day in which the spirit of God will work marvels among all flesh, and their baptism is the introduction to them. It is a special formula for a special time, not a dissection of the persons of the Trinity. So important a revelation must not be inferred from a casual statement on another theme. When the subject itself is discussed the unity of God is averred and plurality denounced.

to pneuma to hagion, the spirit the holy

Mk.	3:29	whosoever should be blaspheming *the holy spirit*
	12:36	David himself said, in *the holy spirit*
Lu.	3:22	*the holy spirit* descended on Him in bodily appearas a dove
Jn.	14:26	the consoler, *the holy spirit*
Ac.	1:16	*the holy spirit* predicted through the mouth of David
	5: 3	to falsify *the holy spirit* and to embezzle
	32	*the holy spirit* which God imparts to those yielding to Him
	10:44	*the holy spirit* falls on all those hearing the word
	47	who obtained *the holy spirit* even as we
	11:15	*the holy spirit* falls on them even as on us
	13: 2	*the holy spirit* said
	15: 8	giving *the holy spirit* even as to us
	19: 6	*the holy spirit* came on them and they talked languages and prophesied
	20:23	*the holy spirit*, city by city, certifies

	20:28	the entire flocklet among which *the holy spirit* appointed you supervisors
	21:11	Now this *the holy spirit* is saying
	28:25	*the holy spirit* speaks through Isaiah the prophet
Ep.	4:30	do not be sorrowing *the holy spirit* of God by which you were sealed
1 Th.	4: 8	Who is also giving you His *holy spirit* [*the holy spirit* of Him]
Hb.	3: 7	according as *the holy spirit* is saying
	10:15	*the holy spirit* also is testifying to us

ton pneumaton ton hagion, of-the spirit the holy

Mt.	12:32	whoever might say aught against *the holy spirit*
Lu.	2:26	he was apprized by *the holy spirit*
Ac.	13: 4	being sent forth by *the holy spirit*
Hb.	9: 8	*the holy spirit* making it evident

tō pneumati tō hagiō, to-the spirit the holy

Lu.	10:21	he exults *in the holy spirit* and said
Ac.	7:51	you are ever clashing with *the holy spirit*
Ep.	1:13	you were sealed with *the holy spirit* of promise

Many of these passages present the holy spirit acting as a person. We have it as the consoler, it speaks, it predicts, it appoints, it testifies, it sends forth. Yet, on the other hand, it is imparted and it falls on them, it is a seal—all outside the possibilities of personality. It is only as we combine these two thoughts, and consider it the spirit of a Person, that we can understand all of the passages concordantly.

God's holy spirit is not a distinct individual, with a will, a mind, and an independent existence. It is God at work; the localization of Himself, the means of His activities, the medium of His operations. He does all things by His spirit through His Christ. This spirit is just as "personal" as the human spirit. It is so one with God that it is His mouthpiece. The Scriptures are the word of God, yet actually inspired by His spirit. But the spirit never speaks aught but God's words, thinks aught but God's thoughts, is aught but God's manifestation in His creatures.

The problem is, how can the holy spirit have all the

attributes of personality combined with the impersonal qualities of a force or power? The answer is simple: *it is the power of a Personality.* Spirit force is not mere material energy like the wind that figures it. It is a living, intelligent, personal power like that developed in mankind by breathing.

As we also have a spirit, we ought to be able to test the "personality" of God's spirit by our own. There are times when our spirit rejoices, and again it is sad. Only a person can be depressed or joyful. Do we therefore conclude that our spirit is a distinct personality from ourselves? By no means. Do we therefore speak of it as "he" or "she"? By no means. The human spirit, *it* is refreshed (1 Cor. 16:18), *it* is restless (2 Cor. 2:13). My spirit is so intimately mine that, like the soul and body, I may speak of it as if it were myself. God speaks in just this way in order that we may understand Him. If He were speaking to spirit beings He might change His method. But to us, human beings, with spirits, He speaks as if He also were human, and His spirit like ours.

Once we see that the holy spirit is not a distinct spirit being from God, but is His spirit, the many difficulties which surround this subject vanish. This reconciles the passages in which it appears to act as a person with those in which it seems to be an impersonal power. Both are true of God's spirit, for it is the function of that spirit to operate as a power in God's creation and in His saints. If we wish to make a distinction between the "Giver" and the "gift", we will find that God Himself is the Giver, and His spirit the gift. He gives "*the* holy [*the*] spirit" (Acts 15:8; 1 Thes. 4:8).

A. E. K.

THE GLORY TRANSCENDENT

WHERE shall we find the fullest expression of the infinite glory, the glory transcendent, ascendant, and celestial?

There are those who see in John's writings the radiance of this glory. They would call attention to the wondrous prayer of our Lord, wherein He spoke of the glory which He had with God before the world is. Or they would point us to the holy city illuminated by the glory of God.

But the glory on which we would dwell is more amazingly disclosed in the sacred page. We see it as an essential element of that ministry of Paul's, which passed from glory to glory. Even as he wrote in his second Corinthian letter, "if the dispensation of death by letters chiseled in stone came in glory . . . how shall not rather the dispensation of the spirit be in glory?"

And so we come to the evangel of the glory of Christ, with all its celestial unfoldings and implications to the believer of this most blessed era of grace. With such a heritage let us turn, as we may tirelessly, to the Ephesian letter, that pinnacle of grace and glory.

At the very threshold we tread celestial ground, our sphere of blessing the on-heavenlies. And for this high position God chooses and designates us in a sphere of the most perfect glory. Do we ask, when? And it is indeed a stupendous when. Listen, then, as to music of moving rhythm and swelling majesty. It was "*when, in love,* He designates us beforehand for the place of a son".

In love. Not in righteousness or mercy. These be-

token the presence of sin. Not in any attribute, but just in that which God is. For God is love, and we are chosen in the Son of His love. Well follows it then, that we are holy and flawless in His sight.

God is love. God is spirit. God is light. And where all is love, and spirit, and light, sin cannot be. This was first, and shall it not be last, even with glory transcendent? For all the intermediate stages of God's great purpose, all the travail of His vast creation, shall give place to the ineffable triumph of love.

This is the long look to a conclusion which had its beginning in love. Are we the called of His choice, the sons of His designation? Then is it that we are the vanguard, the forerunners, as it were, of God's purpose. Favorites, if you will, but not of an indulgent Father. In accord with His delight we are just members of that administration of His which is to effect in measure the completion of Christ's supreme headship.

Looking backwards, then, to the point of our choice, we see that love held sway. No feature is present of the poisonous fungi which afterwards spread to, and permeated this planet of ours. That is *when* we were designated, marked off for the dignity of sonship.

Let us now look at three tenses, as it were, of such dignity, aspects which define our sphere and status in the purpose of God. The first sets forth His glory in the exaltation of Christ; the second, the glory of the unique character of our witness, and the third, a rich full measure of glory as displayed by "the transcendent riches of His grace in His kindness to us in Christ Jesus".

In the past the exaltation of Christ opened the floodgates of blessing in purest grace, breaking every barrier down, and ushering the chosen of God to the realm celestial.

Then, as graced there, in the Son of His love, we are set for the honor of displaying to celestials the manifold wisdom of God. This is a distinction announced by the

apostle Paul as ours because we are members of "the secret administration which has been concealed from the eons in God", and is "in accord with the purpose of the eons, which He makes in Christ Jesus our Lord" (Eph. 3:9-11).

Thirdly, as visioning the future, God, because of His vast love, will, in the on-coming eons, "display the transcendent riches of His grace in His kindness to us in Christ Jesus" (Eph. 2:7, 8).

Now, these tenses of divine purpose have supremely to do with the "on-heavenlies". In the past Christ ascended thither. In the present the celestials, those intelligencies of varied rank in realms above, are discerning the numerous aspects of God's wisdom through us, His appointed channel of display. In the future God has in reserve, and will most marvellously show, an illimitable wealth of grace. And a glory attends all.

But that which so practically affects us now, is the testimony we bear to the sovereignties and authorities above. Its character is of great import. For in, and by us, they are instructed in the multifarious wisdom of God. They note our walk, and if in us they discern a real and reverent acknowledgment and apprehension of God in Christ, it must be with praiseful interest in the wisdom of His ordering and oversight.

O that these high dignitaries could see more to marvel at, in the life and walk of such earthlings of His choice! Yet even by our missing of the mark, they must learn. For do they not see the forbearance of God, His magnanimous and all-sufficient grace? And how often must they be impressed by His faithfulness, how often stirred by mention of the precious blood of Christ, as it falls from the lips in prayer and praise.

What an incentive, then, should such an observation be to us, as vessels of God's grace! Let us ever remember that we "are being built together for God's dwelling place, in spirit". The source is love. The path is grace.

The end is glory. And to walk worthy of such love, grace, and glory, should be our constant thought. "For we are His achievement, being created in Christ Jesus for good works, which God makes ready beforehand in order that we should be walking in them" (Eph. 2:10).

We are God's workmanship, God's poem, might we say? And a choice poem should express both grace and truth. It should be perfect in thought, in balanced lines and measured flow, so that in its whole construction the master hand is seen. See then, how much is called for, and how we should be "testing what is well pleasing to the Lord".

> Nor only here
> The rich result of all our God doth teach
> His scholars, slow at best, until we reach
> A noble sphere:
> There, transfigured, achievement is complete,
> And the true life begins for which He made us meet.

Think, too, of that knowledge-surpassing love of Christ, the burden of Paul's great prayer to the Father. Its breadth and length, its depth and height. Surely, from such a prayer, doxology must arise. For love like His is so amazingly deep, so preciously shown.

In its depth the darkest realms are reached, and in its height the farthest spheres of space. As for breadth and length is He not the wondrous causeway, which, unflung to earth, spans the gulf impassable between God and man? From a past of storied splendor such love passes to a future of sublimest glory in its lustrous length.

But the great thing to perceive is the glory which so great a love contemplates as its destined end. A grasp of this glory will alone enable us to rightly assess the dimensions of the love of Christ. To see the Christ of God acclaimed as Lord by the entire universe, and in such manner as to be "for the glory of God the Father", is a vision indeed to live and hope for.

Then, love will indeed come into its own, and the

glory of it fill every sphere. Well may we exclaim with the apostle Paul: "To God be glory!" And this glory, of such fulness, is both in the ecclesia and in Christ Jesus.

In association with their exalted Head, the out-called of God's choice are set for this, "for all the generations of the eon of the eons". And in a sphere supernal, the saints, with spiritual being of perfect adjustment and adaptability to environment, will carry out the behest of God.

How far flung then will be the ascription: "To God only wise, be glory!" Language may fail us here, but there it will spontaneously express all that our being has to give forth of God's great love in Christ.

How great therefore is the *now* of present grace! How many its occasions for testimony and thanksgiving! And what quickening of spirit may be ours as we think upon the then of the glory transcendent! Shall we not contemplate to the full the possibilities and issues of that long and glorious day of God, which will witness so mightily to the efficacy of Christ's death, and the manner of His kingship? Such contemplation would give us perspective in thought, and poise in our judgments on all around.

Then would the inexplicable tragedies and inequalities of life be seen in the light of God's purpose in Christ. We should know a largeheartedness and judgment worthy of one naming the name of Christ.

> "And judge none lost; but wait and see,
> With hopeful pity, not disdain;
> The depth of the abyss may be
> The measure of the height of pain,
> And love, and glory that may raise
> This soul to God in after days."

God's purpose is assigned to the sceptred sway of the victorious Christ. And in the issues of such a purpose

He shall see of the travail of His soul and shall be satisfied.

And of this satisfaction there can be but one just estimate. And that, the measure of His travail. For against all the poignancy of the cross must be set the aftermath of glory. That awful abandonment in the dark hours of Golgotha was a ransom indeed. But the infinite cost to yield an infinite satisfaction. And this can only be by that greater glory which enshrines the lesser of our own personal salvation.

"Ask what Christ is. He is the universal remedy of all evil broken forth in nature and creature. He is the destruction of misery, sin, darkness, and death. He is the unwearied compassion, the long-suffering pity, the never-ceasing mercifulness of God to every want and infirmity of human nature. He is the Seeker, the Finder, the Restorer of all that was lost and dead to the life of God."

Thus wrote William Law, the fervent English writer of the eighteenth century. But the half has never been told. It is more than tongue can tell. And so, the glory transcendent awaits the fuller language of the realms celestial. Yet even now its effulgence breaks through in the unfoldings of God's purpose, permitting us to glimpse the glories of Christ's lordship and supremacy. Two of these great shafts of light appear in Paul's letters, and it is for us to so exult in them as to anticipate the blessedness they bespeak.

"Wherefore, also, God highly exalts Him, and graces Him with the name which is over every name, that, in the name of Jesus every knee should bow, celestial and terrestrial and subterranean, and every tongue shall be acclaiming Jesus Christ as Lord, for the glory of God, the Father" (Phil. 2:9-11).

Drink in to the full the impelling mastery of the name as seen in the glory of its sequence.

God . . . graces Him with the name. Which is over every name. That, in the name. The name of *Jesus*.

Name of the depths, of the cross. But in that wondrous scene the name of highest glory. For then all wreaths of empire meet upon His brow.

He is the King of glory. He is supreme, "Who is Sovereign. Firstborn from among the dead, that in all He may be first, seeing that the entire complement delights to dwell in Him, and through Him to reconcile the universe to Him (making peace through the blood of His cross) through Him, whether that on earth or that in the heavens" (Col. 1:18-20).

"Making peace through the blood of His cross." What wondrous peace! What magnificence of love! How great a glory! And to the contemplation of this glory we are called. For its issues are vast, far beyond our own redemption. We are but taken up on the way which leads to the full-orbed glory. And what a wonderful way, replete with tokens of love and faithfulness.

O that our hearts could so perceive these tokens that not one pass unacknowledged! That they might indeed be unforgetable, always with us to deepen our love!

To Him be glory! And may that glory which is in Christ Jesus engage our thoughts with the majesty of His grace and power. Glory was His ere the universe had place. His Whose goings forth were of old. And shall be His in the on-coming ages—ages which end in the triumph of grace. At long last, life, and joy of light, and sight of Him, shall lift the weight that sin has cast on all. Creation, cloudless, travail free, rises to its God-meant standard, free indeed.

Yet higher to raise,
With interchange of rapturous revelation
From Christ Himself, the burning adoration
With perfect praise,
Forever and forever so to bring
More glory and still more, to Him, the gracious King.

WILLIAM MEALAND

WHO KILLED GOLIATH?

SOMEWHAT of a sensation has been created by the publicity given to the teaching that the story of David and Goliath is "a later legend", than that found in 2 Samuel 21:19, where are told that Goliath of Gath was slain by Elhanan. We are solemnly informed by one who claims to be absolutely impartial, that "As a matter of fact . . . there is a discrepancy in the Hebrew accounts of the slaying of Goliath." One account gives the credit to David (1 Sam. 17:49, 50). Another says it was Elhanan (2 Sam. 21:19). The translators of the King James version, we are told, inserted "the brother of" in order to avoid this discrepancy.

David killed a Goliath when he was a stripling, perhaps less than twenty years old. The place was the valley of Elah (1 Sam. 17:2). Elhanan slew a Goliath in Gob more than forty years later, after David had become too old to go to war (2 Sam. 21:15-17). Of course, it is absolutely beyond the realm of possibility that more than one man could be named Goliath! This premise, and others like it, form the very foundation of modern scholarship. If there is the least possibility that the same name can recur in the course of two generations, the whole case becomes a silly, ignorant, insolent attack on the sacred records which these men are to paid to defend.

David and Goliath is one of the most interesting stories ever told, especially to children. To them it is associated so closely with the Bible that, if one is fiction the other must be fable. The sinister cleverness of this move is seen in the fact that no effort is made to prove that Elhanan did not kill Goliath. The brief account of his feat is far more vulnerable than the circumstantial story of David. But that would have little popular effect in discrediting the Bible. So we are solemnly informed that modern scholarship is compelled to disown the story of David's triumph. Surely human wisdom has reached the depths of stupidity!

NOTES ON ROMANS

Objections Proved Invalid — 3 : 1-8

In this short digression we are not allowed to forget the purpose of the main argument of the section (1 : 18—3 :20), which is to prove that Jews and gentiles who have sinned against light are exposed to God's indignation and in need of His salvation. Efforts to escape the conclusions of chapter two are presented in a compressed dialogue which may be paraphrased thus: (1) Since you deny that our religious distinctions afford any shelter from judgment, what is their profit? The answer is that there is much profit in every way because to Jews as such were given certain oracles or promises, 1-2. (2) Can these promises be forfeited by the unbelief of some? Does unbelief nullify the faithfulness of the Promiser? Paul exclaims, May it not come to that! God is true even if all are false, and in judgment His method will be justified and His character vindicated as true and righteous, 3-4. (3) If God's justice is the better set off by our injustice, can He justly visit us with punishment? Yes, He can and will judge your perversity and calumny and thereby get to Himself great glory, 5-8. He decisively rebuts every argument, putting into striking contrast the vindication of God's faithfulness and truth and the glory of His righteousness over against the sure condemnation of the unbelief, falsity, injustice, and insincerity of the objector.

1-2. The spiritually dead always cleave most tenaciously to external distinctions. The Jew has expected

too much from externals, and, when he is stripped of the last vestige of a supposed righteousness by rite, he wants to know what exactly belongs to him as a Jew. He very pertinently asks *What, then of the Jew's prerogative, or what is the benefit of circumcision?* If a law-keeping gentile is better than a law-breaking Jew, if transgression makes circumcision become uncircumcision, if the uncircumcision of those meeting the just requirements of the law will be counted for circumcision, so that the obedient Uncircumcision shall be judging the disobedient Circumcision, what then do the God-given distinctions of Jewhood and circumcision amount to? Why did God choose, separate, and segregate a people and give to them circumcision as the sign of a perpetual covenant? If the Jew whom God applauds is one inwardly, and there is a circumcision of the heart and spirit which may belong to those who are not circumcised in the flesh, what is the value of Jewhood and circumcision in the flesh? The Jew had found no protection in these from national judgments. They did not keep him from captivities and servitudes to the nations any more than they will pretect him from the future just judgment of God. Have they then any value? To this question perhaps the majority of those who read Scripture would answer, None. Paul's inspired answer is, *Much in every manner.* None knew better than he the value of these external privileges. These are themselves God-given pledges of unconditional promises and of a covenant. In this letter addressed to saints who are in Christ Jesus Paul asserts that Jews as such have certain inalienable prerogatives.

First . . . the oracles of God. This means much more than that Israel was the channel and custodian of divine revelation as given in the Hebrew Scriptures. It means that even in a day when the nations have His completed Word and are blessed independently of Israel the oracles of God remain the inalienable possession of Jews to whom alone they were promised and to whom alone they

can be fulfilled. The oracles were direct utterances of God to Israel, not chiefly statutory but prophetic and promissory, the sum of which is that Israel has "a latter end and an expectation". They were given to Israel specifically and cannot be fulfilled to the church. The oracles say no word of the present church; they speak of a kingdom in which the Jews shall preserve their racial, religious and national headship as the chosen people. To concede that God gave them these oracles is to prove that there is much benefit in being a circumcised Jew. If Paul means only that the custody of the sacred literature was the privilege of the Jews, a privilege which the nations now share, he has failed to answer the question. But the mention of oracles that concern Israel alone satisfies the objector so that Paul can leave the enumeration of other prerogatives to chapter 9:4-5 and proceed with another objection.

3-4. But how does the matter stand if some (really the mass) disbelieve? Were these oracles made to depend in any way on the faith of the nation, or do they depend on the faithfulness of God? *Shall their unbelief nullify the faith of God? May it not come to that!* This expression of horror and aversion, in which his moral consciousness repudiates without argument what he regards as pernicious and profane, is used by Paul some fourteen times. God is faithful and despite man's unbelief the oracles remain because validated by God's character. The truth of God is beyond question or discussion, *let God be true and every man a liar.*

If not only some but every man disbelieves, their unbelief could only prove them to be false while God's faithfulness would prove Him true. God is true, therefore His oracles concerning Israel will yet find fulfillment. The citation of the words of penitent David (Psa. 51:4) supports the statement that God is true as against all who would bring Him into judgment. When convicted and condemned, David takes sides with God

against himself and declares that God is always right, as He must be to be God. Whenever He is judged He will conquer and be vindicated. As surely as God won a favorable verdict from David, so surely will He win a similar verdict from His worst enemies when they are judged and found out. Israel will vindicate God in the day of their conviction and penitence.

Chapters 9-11 are written to justify the ways of God to man. God submits His works and ways to the moral judgment of men, and even while sentencing them He seeks, not vainly, for their vindication of Him. At the consummation God's purpose of the eons and His method in achieving it will win universal applause. Faith is precious to God because it vindicates Him even now when clouds and darkness are round about Him. True piety is disposed always to justify God and to condemn oneself. David's sin occasioned the manifestation both of the faithfulness and justice of God. Justice in visiting with terrible punishment while He forgave, and faithfulness because "the sure mercies of David" remained and later began to be fulfilled by the advent of the Seed of David.

Paul has now guarded against a serious perversion of his words in 2:28-29. Had he said that oracles given to the Jew outwardly were forfeited by unbelief and that believing gentiles had succeeded to them, the Jew could truly reply, That subverts the righteousness and faith of God. The Jew knew certain promises were made to him and not to believing gentiles. If every Jew should prove to be a liar, to whom would God make good His promises? Even to such liars as Abraham, Isaac, Jacob, and David, for this is the unpromising material out of which God makes saints. These oracles promise that Jews shall come to repentance and faith. "God has promised pardon to all who repent, but He has not promised repentance to all who sin," said a Puritan preacher. But He has promised repentance to Israel (Zech. 12:10—13:1; Acts 5:31). Outward Jewhood and circumcision in the

flesh are God's pledges that the nation shall come to righteousness and inward and spiritual reality.

5. Still another specious argument is presented by the Jew, who continues in sin yet seeks to evade judgment. He correctly infers that his injustice commends God's righteousness and that his unbelief sets off God's faithfulness. The correspondence of terms is noteworthy; "unbelief" is "injustice", and the "faith of God" is "righteousness". Has our unbelief not done Him a favor? If He makes our sin enhance the glory of His righteousness *what shall we assert? Is not God unjust Who is bringing on indignation?* The question expects a negative answer, yet it suggests that it would be unjust to punish sin which He uses for His glory, and therefore impossible to visit such sin with punishment. Paul admits the premise but denies the conclusion. The import of the question is this: God is Judge; a judge must be just! therefore, God is just. If so, how can He justly punish that which commends His righteousness? *I am saying it as a man,* who has forgotten the difference between God and himself. Paul is horrified at the thought of putting "God" and "unjust" in the same sentence.

6-8. We may not admit such a conclusion *else how shall God judge the world?* It is axiomatic that God cannot be unjust and that He will judge the world. "Shall not the Judge of all the earth do right?" This is a truth that need not be argued. If it were a fact that God cannot judge and punish the sin which is a foil to His righteousness, then all judgment would be impossible, for God makes all the world's sin to glorify His righteousness. But on the contrary "God will bring every work into judgment with every hidden thing, whether it be good or whether it be evil" (Eccl. 12:14). This is the *ad hominem* argument. He turns the argument against the Jew, who would not have the uncircumcised gentile go unpunished. The argument which

he makes for himself is equally valid for gentiles. There is no escape from the conclusion of chapter two.

In verse 7 Paul applies the argument of the Jew to his own case. He borrows their premises that he is an apostate, a renegade Jew and a liar, and then shows how, if this were true, their argument would shield him. *If the truth of God superabounds in my lie for His glory, why am I also being judged a sinner?* You have correctly inferred that God will make His truth abound in what you brand as my lie, why then, if He so deals with it as to make men admire the perfection of His truth, are you gloating over the prospect of my judgment and punishment? If you are circumcised Jews, so am I. If I am a greater sinner than you are, then God will be glorified the more. Why then do you gleefully anticipate and endorse God's expected condemnation of me? Their argument is absurd and strikes back like a boomerang. The proposition that my lie will superabound to God's glory is true; but it does not exclude another, namely, I shall still be judged as a sinner. Paul, of course, will not really come into judgment, but he is for the moment assuming as true the calumny of his enemies, only that he may turn the tables on them.

And further, if your argument is true, why should we not say, *we should be doing evil that good may be coming?* They did so calumniate Paul and caricature his gospel, declaring that he taught men to sin that grace may abound (6:1, 15). He repudiates the hateful perversion, but points out that it is precisely their own argument: Let us be unjust that we may recommend God's righteousness. Thus the extremes meet in the Jew's excuses of himself and his accusation of Paul. He excuses himself from punishment because God makes evil to result in good, while he falsely accuses Paul of teaching the same and condemns him for so doing.

Whose judgment is just. Judgment in this case amounts to nothing less than condemnation. It falls

heavily on those who calumniate God's gospel and apostle by putting into his mouth the hateful maxim, which really embodies the perverse reasoning by which they seek to evade conviction. Thus have been shattered three pleas for immunity from judgment and indignation: the plea of hereditary privilege, the plea that unbelief is protected by God's faithfulness, and the plea that their injustice which God makes to glorify Himself is not punishable. That God does make sin to subserve His purpose and contribute to His glory is a truth abundantly illustrated in inspired history; but that this fact never shielded the sinner is equally prominent. While, by means of the world's sin, God makes His grace and wisdom conspicuously glorious, that same sin is also used to display His indignation and make known His power to punish. God righteousness will be glorified in His judgment of the very sin that gives grace its opportunity.

God's judgments are to the praise of the glory of His righteousness. All His creation and ways are made by all means to glorify Him, and saints are assured that they may glorify Him by the obedience of faith (Rom. 4:20; 1 Cor. 6:20; 10:31; Phil. 1:11; John 15:18). The objector is answered but not silenced. Paul is always aware of an objector in his audience. A careful reading of the questions throughout the epistle reveals the great and widening cleavage between Paul's gospel and Judaism. The objections are such as could not be brought against the teaching of the Twelve and "the gospel of the Circumcision".

The Testimony of Scripture — 3:9-20

9. *What then?* Can we find no shelter in our privileges? *Undoubtedly not, for we previously charged Jews as well as Greeks to be all under sin.* Both have resisted truth and have equally come under the dominion of sin. The final and conclusive proof is given in the language of inspiration. Various scriptures are adapted and

woven into a "mosaic of sin". It is a composite picture of humanity to which each individual contributes some if not every feature. In Psalm 14 Jehovah is represented as looking down from heaven to see if any were intelligent enough to seek Him. The picture is that of humanity as seen by the eye of God. He finds that *not one is just, not even one.* Here Paul, guided by the spirit, changes the word "kind" to "just" to better accord with the present thesis. The truth of the testimony needs no proof. It is abundantly supported by common experience expressed in such facts as Diogenes' search for an honest man at mid-day with a lighted lantern. Instead of making a search for God *all avoid Him.* The tragedy of this is seen when it is remembered that all man's misery results from His being fallen away from God. One and all *they were useless,* like spoiled food. Man's conduct as regards his speech (13-14) and action (15-17) is next reviewed. Nowhere is injustice so evident as in our prostitution of the noble faculty of speech. Throat, tongue, and lips are venting the wickedness of hearts that cherish cruelty and treachery. *Their throat is an open sepulcher* whence is exhaled the reeking miasma of putrefying carcases. This figure is none too strong to describe the volume of filthy and malicious speech daily uttered. Is the speech of believers free from malice and the taint of death? *They defraud with their tongues,* becoming by much practice skilful in guile. Great is the danger of an oily tongue for "when the wolf licks the lamb he is preparing to wet his teeth in its blood". When using words of flattery or of detraction *the venom of asps is under their lips.* Like asps we humans are producers of such venom. It is under our lips ready for use and often readily used upon slight provocation. The prevalence of cruel speech and slander is explained by the fact that the Slanderer has many sons: he has inoculated us with his own venom. Where is there one who has never slandered one whom he dislikes? We pass from deceitful to violent

speech. Our Lord was guiltless of either, for He did no violence, neither was deceit found in His mouth. Deceitful speech is resorted to by the crafty and cowardly while violence is characteristic of the coarse and brutal man. Of these it is said *their mouth is crammed with imprecation and bitterness,* cursing God and man and snarling at everything good. This type of man boasts of his candor. Bitterness is not absent from the speech of those who contend for truth, as they believe. To be delivered from an evil use of speech is a great salvation.

15-17. Men's actions are as injurious as their speech is venomous or abusive. Every motion of hate and envy is incipient murder. *Sharp are their feet to shed blood.* Witness the ease with which a nation can be wrought into a furious lust for blood. Blessed is the nation that has no history, for only then has it no annals of strife and woe. National and individual "glory" is too often won by murder and spoliation. The strong frequent the paths of violence and leave a trail of bruises and wretchedness. The path of peace is unknown; indeed, meekness is thought to be unmanly. If peace pacts could secure a temporary peace between nations, there would still be need of peacemakers in every social group. The cause and explanation of this conduct is that *there is no fear of God in front of their eyes.* They have not even the beginning of wisdom and knowledge. Thus again injustice is traced to irreverence (1:18). That men need God and His salvation is proclaimed in every sentence quoted. Men may not agree with this statement of the cause of this conduct, but they testify to the truth of the accusation in such proverbs as "Every man has his weak side" and "To err is human". Great novelists never portray perfect characters, and Carlyle, who wrote biographies of really great men, was invariably disgusted with his heroes before the completion of his task. The following samples of confessions are expressive of widespread conviction: Seneca said, We are all wicked. What one

blames in another he will find in his bosom. We live among the wicked, ourselves being wicked. Cicero: Nature has given us faint sparks of knowledge; we extinguish them by our immoralities. Goethe: I see no fault committed which I, too, might not have committed. Samuel Johnson: Every man knows that of himself which he dare not tell his dearest friend. Such quotations might be indefinitely multiplied. Paul quotes only samples representative of the uniform testimony of the inspired writings, and if this delineation is drawn in darker lines than those of the above quoted confessions it is because of the brighter light in which they are seen. Scripture itself cannot go to greater depths than do the confessions of some of the saints. Alas for the man who has not realized the truth of such scriptures, for he who dares speak of his righteousness before God knows neither God nor himself.

19. The practise of referring to others words calculated to convict did not begin with ourselves. To the Jew the wicked in Scripture meant the nations, whom he regarded as enemies. He set the example of taking the blessings of the law to himself and handing the curses of the law to the nations. But *as much as the law is saying it says to those under the law.* "Law" here is used for the Hebrew Scriptures generally, for in them the law of Moses finds a lengthy and illuminating exposition and application. They record the exercise and discipline of the people under law and show the fulfillment of the purpose of law, *that every mouth may be barred and the entire world may become subject to the just verdict of God.* For this purpose the law was given to Israel after her redemption from Egypt that a people so privileged religiously might be convicted of wickedness as great as that of the heathen. To silence the gentile was a comparatively easy matter, but to this day the conviction of a religious sinner is well nigh impossible, hence the necessity of this long demonstration and the unrelenting

application of law. Not until one ceases all effort at self-justification will he be ready to receive the righteousness of God. Utterly defenseless and subject to the just sentence of God is a condition into which every Jew and gentile must sooner or later come. Blessed is the man who has already so stood before the bar of God's justice. To him the gospel is life and acquittal, while others, who vainly seek shelter in some refuge of lies, go on in their self-ignorant way to disillusionment and the blasting of every pretension to goodness in the day of God's indignation.

20. This verse emphasises the fact of man's helplessness and further expounds the purpose of law. When one is convicted of failure he seeks amendment by doing works of law. If he is earnest, he will soon find that the law refuses help and increases his wretchedness, because *by works of law shall no flesh be justified before Him.* It refuses the only thing that will help the convicted sinner, that is, justification. The alternative is condemnation, and the law is intended to be a ministration of condemnation and death. *For through law is the recognition of sin,* not deliverance. "Recognition" is stronger than knowledge. In this occurrence it is a knowledge amounting to a realization of the enormity and disaster of sin. God puts an inflexible and absolute standard of right beside crooked men, and makes conformity to law a condition of life (Lev. 18:5; Gal. 3:12). His purpose in giving the law is achieved only when men are consciously helpless, defenseless and under the law's curse. The law exposes but does not remove sin.

The law is a good mirror, but no one would try to wash himself with a mirror. Has not Paul in this whole argument shown that men will be judged and rewarded according to their acts (2:6, 26, 27)? He has shown that both now and in the judgment it is profitable to be moral rather than immoral. But he has also shown that all have sinned, and that no works of law can justify from the

charges of irreverence, injustice, and dishonest dealing with truth. Any man benefits by chastity and temperate living even though he is a burglar, yet no court could acquit him from a charge of burglary on these grounds.

Paul has not dealt with inherited sin and death; that subject is not reached till chapter five. Though we are children, not sons, of indignation, our conviction is not based on that fact, but upon acts of stubbornness as to the truth. Nothing that is subsequently taught in this epistle may be pled in palliation of our sins. Every plea that was in any way relevant has been presented and met. To anticipate is very bad exegesis and can serve only to defeat the purpose of this revelation, which shows that every one needs the gospel because he personally has sinned. The indignation of God is not a passing mood. It is the antagonism of His justice and holiness and truth against sin as long as it abides. It operates in an economy of grace as truly as His love abides in days of judgment. Salvation first of all delivers us from indignation (5:9); and secondly, it delivers us from the things that provoked that indignation. The truth of this section must be proclaimed till the result it aims at are reached. In days when religious leaders discuss the question, Is sin out of date? we need to be brought to face God's reaction to it. Where there is no sin there can be no salvation, where no indignation, no deliverance, where there is nothing to condemn there is no need for justification; if man is righteous, he does not need the righteousness of God. Our study is vain if it has not made us look expectantly to the power of God for salvation.

QUESTIONS

What is the relation of these paragraphs to the preceding chapters? What provokes the questions in verse 1? Does the Circumcision possess oracles that the church has not? If these oracles concerned the church, how would you explain, Much in

every manner? Are gentiles or Jews the custodians of the completed Scriptures?

Can God break an unconditional promise? Does God's faithfulness guarantee the oracles to the Jew? (2 Tim. 2:13). Does God's faithfulness protect unbelief from judgment? Will God always be the Victor in judgment? And in grace?

Does God make all injustice to glorify His justice? Can you give instances of this? If God gets glory out of our sin, can He visit it with wrath? Is God glorified in the display both of wrath and grace? To what perfections in His character does God's antagonism to sin testify? Will the judged come to glorify God's justice? Can you now rejoice in His judgments against yourself? What is the meaning of verse 7? Was the apostle Paul slandered? Is the gospel of salvation by grace apart from the works of the law still caricatured by religious legalists? Do they themselves keep the law?

Are all men alike under sin? Is any part of your conduct described in the quotations? Have you sought God, or did He seek you? Did you ever try to avoid Him? Have you sinned in speech? Have you ever hated? Has all your work been done in the fear of God? What is your defense before God? Have you a defense that satisfies yourself? Do you need a Savour? Or can you live up to the precepts of the law? Does the law promise salvation or life to a sinner? What does the law do for us? (Rom. 3:20; 4:15; 5:20; 7:9; Gal. 2:16; 3:10, 24; 2Cor 3:6) Why is the conviction of the holy spirit not mentioned in this indictment? (John 16:8) Is it the "Son question" or the truth question that is before us?

GEO. L. ROGERS

REGENERATION OR ——?

CAREFUL students have observed that Paul speaks of believers being a new creation and not a new birth, while John and Peter speak of new birth and not of new creation. This fact is in harmony with other characteristic differences between the two groups of writings. What has puzzled many is the occurrence of the word regeneration in Titus 3:5. There is a difficulty if it means new birth. Is there any warrant for the supposition that it does? Lexicographers admit that the word *paliggenesia*, translated *regeneration* in Matthew 19:28 and Titus 3:5, the only occurrences, is not used outside the New Testament with the meaning of new birth. Thayer says "commonly the word denotes the restoration of a thing to its pristine state". If regeneration were used in the biological sense of "the reproduction of cells and tissues destroyed by disease", or as the exact opposite of degeneration, it would be the suit-

able word with which to translate *paliggenesia*. Many examples from classic writers could be given to show that it means recovery or restoration and is a close synonym of renewal. The difficulty has arisen from the assumption that in the New Testament the word has a different meaning, that of new birth. This assumption has its difficulties, for Trench says "*paliggenesia* occurs only twice in the New Testament with meanings apparently different" and that "all laws of language are violated by any such supposition", and then tries with ill success to reconcile the difference. The difference is another assumption. In Matthew 19:28 the old earth is restored to something of its pristine glory by the mitigation of the curse. It is the time of the restoration of all things (Acts 3:21). All will see that this is not new birth, which introduces a new spiritual life not possessed before. In closest agreement with Matthew 19:28 is the other occurrence in Titus 3:5, "through the bath of regeneration [*paliggenesia*] and renewal of holy spirit". It is spoken to the justified concerning the process of restoration and renewal of faculties degenerated by the ravages of sin. Its close synonym is renewing, as "the renewing of your mind" (Rom. 12:2). The "bath" is the cleansing from defilement which took place at the laver and puts the process after acceptance at the cross (the altar). Three synonymous Greek nouns must be distinguished. *Anagennêsis* is the noun form of the verb used in 1 Peter 1:3, 23. It is not found in the New Testament, but was the word commonly used by the Greek fathers when they spoke of regeneration as new birth. *Anakainōsis* is used in Romans 12:2 and Titus 3:5 and means renewing. Between these in meaning is the word now under consideration. What is the distinction between *paliggenesia* and *anagennêsis?* It is the difference between the recovery of what has once existed and the making of something of a new and different kind. It is difficult to find the word which exactly expresses it. Regeneration in its biological use is exact. Renascence, not in its etymological sense of rebirth, but of revival, would do. Coleridge speaks of "continued renascence and spiritual life in Christ". Green, the historian, says, "The Renascence found vernacular literature all but dead". If we translate a Greek sentence "Recollection (or reminiscence) is the renascence of knowledge", no one would think we spoke of new birth except in a faded figure.

GEO. L. ROGERS

THE BRIDE OF THE LAMBKIN

The faithful in Israel are often found under covenant relationship with Jehovah. In the realm of feeling and affection this is figured by the marriage bond. Israel was the wife of Jehovah. Those who receive the Messiah are the bride of the Lambkin. As God's supreme aim is to unite His creatures to Himself by links of love, this may be considered as the highest aspect of Israel's relationship to their God. He uses the transient experience of earth's highest bliss to figure the permanent felicity of His people.

Not only was Israel brought into the bondage of the law at Sinai, but she also was bound to Jehovah as His wife. He became her Husband (Jer. 31:32). Then it was that He put upon her His comeliness (Eze. 16:8-14). Not only did they break the law in minor matters, but they failed in the very first commandment. Instead of loving Him with all their hearts and souls, they forsook Him and sought solace with His enemies (Hos. 2:6-13). This is what led to the divorce (Deut. 24:1-4) which caused them to go into captivity. According to the law, they forfeited all right to be His again. But the law of love is higher than the law of Sinai. That was given partly because of the hardness of their hearts. Jehovah's heart is not hardened by the failure of His people. Even though divorced, He invites her to return to Him (Jer. 3:1).

He not only gave His word to wait for her, but promises to do far more than that. In her inconstancy she is liable to be drawn after anyone who will comfort her sorrowing soul. So He engages to keep her for Himself until she becomes His again in the latter days. Jehovah will not marry another, nor will He allow Israel to do so. They are betrothed from of old. "Thou shalt not be for another man, so will I also be for thee" (Hos. 3). This troth, plighted by Jehovah, not only for Himself, but also for her, must find fulfillment. He will not break His word. He cannot take a wife to Himself from the nations. To make them the bride would be a breach of promise more dreadful far than the defection of His people. His character would suffer beyond repair. His word would be worthless. The nations do not usurp the place of faithful Israel. We have no part in the new Jerusalem.

When our Lord came, the nation as a whole was faithless. They were not only a wicked but an *adulterous* generation, for they had forsaken Jehovah. Only those who received Him were restored to their former relationship. They became, not merely the *wife* of Jehovah, but the *bride* of the Lambkin. It is not a renewal of the old legal bonds, a sad reunion in old age of those who have been long estranged, but a new and fresh relationship, with youth regained. John the baptist introduced the bride to her Bridegroom when he told his disciples, "He Who has the bride is the Bridegroom." The twelve apostles were the nucleus of that goodly company of faithful Israelties, who, with all her saints of former times, will be united with the Lambkin in the coming eons, under the figure of the marriage covenant.

THE WEDDING OF THE LAMBKIN

In the Unveiling, this glorious company of the saints of the Circumcision, who have eonian salvation, and who are made alive in the former resurrection or are saved through the great affliction, comes before us under the

figure of a marriage feast. In Israel a wedding was celebrated seven days. The nuptials of the Lambkin will last a thousand years. Just as at Cana of Galilee, where He first showed forth His glory, the water for cleansing will be transformed into inexhaustible joy. There will be a ceaseless celebration throughout the millennium. This enduring felicity is brought before us in the Unveiling in connection with the fall of false Babylon. The luxurious pleasures of the apostate Jews are short lived and are ended by the awful outpouring of Jehovah's jealous rage. With this lurid background we read of the wedding of the Lambkin.

The hallelujah chorus which follows the judgment of the apostates will merge into the marriage march of the faithful. John heard as it were a vast throng, as the sound of voluminous waters, as the rolling of heavy thunder, saying, "*Hallelujah! for the Lord our God, the Almighty, reigns! We may be rejoicing and exulting and will be giving glory to Him, seeing that the wedding of the Lambkin came, and Its bride makes herself ready*" (Un. 19:6, 7).

"And to her it was granted that she should be clothed in clean, resplendent cambric, for the cambric is the just awards of the saints." Hitherto all of Israel's special dispensations of blessing have been spoiled by her subsequent conduct. The nation never lived up to her privileges. Now, however, with a new heart, with God's law inscribed within (Jer. 31:33), they will walk in His ways and respond to His love. Moreover, these are the faithful in Israel, who will be rewarded for their acts, and decorated for their devotion to Jehovah when the mass of the nation was apostate.

"And he is saying to me, 'Write, "Happy are they who have been invited to the wedding dinner of the Lambkin."'" (Un. 19:9). The other nations, who otherwise appear as subjects of the kingdom, are here presented in the appropriate rôle of guests at the wed-

ding banquets. In the literal feasts, the hospitality was most generous. At Çana, where our Lord was one of those invited, the guests drank all the wine there was, and did not hesitate to taste the new supply. So will be the joys of the kingdom. Israel will not, as in the past, jealously withhold all for herself. Her joy will overflow and the nations will be happy, indeed, who share her millennial bliss.

THE LAMBKIN

Our Lord is called the Lamb of God in the first chapter of John's gospel (verses 29 and 36). He is compared to a lamb in Acts 8:32 and 1 Peter 1:19. *Why did not the spirit of God use this word in the Unveiling? Because it fails to convey the full thought. Amnos,* or *arên* is a *lamb,* but *arnion* is a *little lamb,* or lambkin. It is only as we see the corresponding rejuvenation—from *wife* to *bride*—that we can fully enjoy the preciousness of this diminutive. In the usual course of nature the wife of Jehovah should grow old and discrepit, and look back with regret to the days of her youth. God reverses this with Israel. The future holds more of youthful exultation than the past. The wife becomes the bride. And so the Lamb also becomes the Lambkin. It is a precious truth exquisitely expressed.

Submission and sacrifice are associated with Him as the Lamb. These are not uppermost in this scroll. It is gentleness, weakness, utter defenselessness and youth which is suggested by the Lambkin. How sublime is the contrast between the powers of evil and the power of God! A monstrous dragon leads the hosts of darkness to defeat. A little Lambkin leads the legions of light to victory. The weakness of God is stronger than the most powerful confederacy of His creatures.

THE NEW JERUSALEM

Much is made of the millennium, and it will doubtless surpass our highest expectations. Yet it is surprising to

note how little is said in the Unveiling of Israel's millennial marriage feast compared with the sumptuous description of the new Jerusalem, the bride of the Lambkin, in the succeeding eon on the new earth. The thousand years seem to be but the prelude to the more glorious splendors of that concluding era. It is the climax of all the prophetic promises. It fulfills all that God has in store for His beloved nation.

When John perceived the new heaven and the new earth his attention seems to have been immediately taken by the sight of the holy city descending out of heaven and coming to rest upon the earth. Like all the blessings of Israel, the city is heavenly in character but not in location. Abraham, the beginning of the Hebrew nation, waited for a city having the foundations, whose Artisan and Architect is God (Heb. 11:10). His faith is not fulfilled until the consummation of Israel's highest destiny in the new earth. Since David's day they have had Jerusalem, the city of the great King. It has been dearer to them than the promised land. It has been the symbol of their fortunes. It will be their conian home.

Again we are powerfully impressed by the figure of marriage. The city is as a bride adorned for her husband (Un. 21:2). Before this they have been married for more than a thousand years. Is it not time to leave the wedding festivities for the sober and serious and sordid service of life? Is it not time to lay aside the bridal robes for the dress of duty? Is it not time to put by her ornaments? Not so! The new Jerusalem is permanently dressed and adorned with the supreme symbols of youth and happiness. She shall never grow old! Her marriage festivities were prolonged for the thousand years. Now her wedding day is lengthened for the eon of the eons. Literally, there will be no night. Figuratively, the joy and exultation of her union with the Lambkin will continue to the consummation.

A second time we are reminded of the awful contrast

between the fate of the faithless in Baylon and the felicity of the faithful in the new Jerusalem. One of the seven messengers who have the seven bowls brimming with the last seven calamities is chosen to show John the holy city. We are strongly inclined to think that he is the seventh messenger, who pours out his bowl on the air, for under this visitation the cities of the nations fall and great Babylon is brought to remembrance before God (Un. 16: 17-19). This messenger carries John, in spirit, to a high mountain to show him "the bride, the wife of the Lambkin". How insistent is the asseveration of the perpetual youth and continued felicity of these two, the antitype of all happy lovers!

The sense of permanence and glorious beauty is confirmed by the actual constitution of the city. It is a jeweled masterpiece of enduring gems, flashing with loveliness and radiant with light. The latest experiments with radio-active substances seem to point back to a time when the earth was luminous and composed of minerals of much higher grade than at present. But this energy has been dissipated without being replenished. The earth is disintegrating and very little of its outward mass is still luminous in the dark. The holy city is not only set with the most precious gems, and is itself translucent gold, but these are refulgent with God's glory, luminous with divine light.

A LUMINOUS JASPER

The ancients gave the name *jashpeh* (Hebrew) or *iaspis* (Greek) to a considerable variety of precious stones. Pliny mentions fourteen kinds of jasper, from sea-green to sky-blue in color. The green stones, which were the most common, were sometimes transparent. They resemble the emerald, but are not so bright and are more opaque. The crystalline jasper of the Unveiling is doubtless the same as the modern *plasma,* a translucent, green chalcedony, the most valuable variety of jasper. This

was also the twelfth stone in the breastplate of the high priest (Ex. 28:20), and forms the buttress and adorns the first course of the foundations of the holy city (Un. 21:18, 19).

As we are told that the city has no need of luminaries, such as the sun and moon (Un. 21:23), we are constrained to translate *phōstêr,* which usually means luminary, luminosity (Un. 21:11). The city has the glory of God. Her luminosity is like a stone most precious, as a crystalline jasper gem. We are reminded that the Enthroned One looked like a jasper stone and a carnelian (Un. 4:3). The city glows with the very glory of God. Though scintillating with many colored gems, as a whole it is suffused with a verdant light, the hue of peace and of repose. It shimmers like a star, blessing the beholder with its beams.

THE STRUCTURE OF THE CITY

We are distinctly told that the Architect of this city is God Himself. Jerusalem has had samples of His skill in the past. The tabernacle in the wilderness was the most marvelous portable building ever constructed. It was not only splendid with gold and silver and richly colored curtains, but the design of its walls made it the most rigid structure possible, yet very light to carry. The three walls were shaped like slim inverted V's, the inner boards leaning against the outer, locked together by the bars, one of which ran through the rings of both where they met in the hollow space between them. This has been recently rediscovered by an accurate concordant study of the Hebrew. Here we have the first hint of the pyramidal form which we find in the new Jerusalem. Solomon's marvelous structure was of divine design. In the future, the temple revealed to Ezekiel will be built in the holy oblation. But the city of that day will be constructed in accord with human plans. Hence it never is a permanent city. The faithful will still look forward to

a future one (Heb. 13:14). No human architect could design a city suited to the needs of a nation for many millenniums. No mortal mind could conceive a home for myriads on a scale so impossible or a cost so unattainable. Indeed, who would house them in a city? Under present conditions they would almost need the whole earth to themselves.

At the present time men have come nearer to the idea embodied in the new Jerusalem than ever before. Their great cities are more congested. Their buildings are more mountainous. Indeed, the present trend in large structures is to surround a central peak with smaller heights in imitation of nature's hills. But there is a limit to this plan, for men do not live in these monstrous monoliths, but spend only a part of their time there. They must be filled and emptied once or twice a day. No modern city, however wide its thoroughfares, is arranged for the moving of great masses of humanity. We have nearly reached the limit in such structures in the greatest of our cities.

But the great Architect is not baffled by the stupendous problem. Its shape, its size, its materials, are all beyond mortal imagination. The city, with its square, is made of gold (Un. 21:18, 21). This is so staggering that it stuns our imaginations. Yet this statement falls far short of giving us a true idea of its appearance. Gold, such as we know it, is opaque and yellow. The gold of the new Jerusalem will be translucent and iridescent. I once held my breath in admiration as I observed a button of gold fresh from the furnace. I could see right through it. Instead of being a solid yellow, it seemed alive with all the colors of the rainbow. I was told that it could be made so permanently by means of tremendous heat. It looked like a translucent pearl in a shimmering golden mist. What marvelous material for making a metropolis!

Gold is bright and lustrous, but I cannot say that a city of such yellow metal reaches the highest flights of

my imagination. But a city of glass-like gold, with delicate tints of every hue discovering themselves in pearly iridescence, luminous with its own light, is far beyond the most daring dreams of mortals. The other colors modify the gold, so that the city does not appear yellow, but has a greenish glow. This is the material of which the city is built. Yet, as if this were but common stuff, the foundation of its walls are inlaid with costly gems, its buttresses are jasper, and its portals, each a single pearl. What bride was ever jeweled with such gems?

THE PLAN OF THE CITY

The striking feature of the new Jerusalem is its height. This is the same as its length and its breadth, which are equal. It cannot be a cube, because the wall which surrounds it is exceedingly low in comparison with the city's elevation. The only geometrical figure which seems possible under the specifications is a pyramid. Its height may be as great as its base, and yet it may be surrounded by a low wall (Un. 21:16, 17). No other shape seems to satisfy the description. This greatly enhances its grandeur and beauty. It will be like that city, set on a hill, which cannot be hid. We may be sure that it is not intended to be concealed, but to impress all creation with God's love for His earthly people, Israel.

The size of this city is in full accord with its purpose. It will be the home of all the faithful in the chosen nation. It would need a tremendous city to do this even if the thousand years did not multiply the saints in Israel into an innumerable host. Then they will be crowded into the land given to Abraham, from the Mediterranean to the Persian gulf, from Asia Minor to the river of Egypt. The new Jerusalem will have an area much greater than the whole land in the millennium. Its possibilities are so stupendous that it will provide for the increasing population throughout the eon of the eons.

The messenger measured the city with a golden meas-

uring reed. All of its dimensions are multiples of twelve, the number of divine administration, for this city is earth's capital as well as its metropolis. It is twelve thousand stadia on each side. At eight stadia to each mile, this is fifteen hundred Roman miles. These are somewhat shorter than English miles, making each side of the city about one thousand three hundred and seventy-nine miles. Supposing that the messenger measures its height on the surface, rather than its geometrical perpendicular, we have four triangles with this base and height. This gives the city just twice as much area as if it were flat. This supplies a surface of nearly four million (3,803,282) square miles.

As compared with the former cities we find the same factors, roughly multiples or powers of twelve. The millennial city will be about twelve times as large on each side as the Jerusalem of the past. That is, it will be one hundred and forty-four times as great. And the new Jerusalem, because of its shape, will be more than 144x144 times as great as the city of Ezekiel's vision. As this is beyond our mathematical power to perceive, we must seek other means to impress its size on our intellects.

To bring this home to our minds, let us compare it with some dimensions with which we are familiar. The Amazon, the largest of earth's rivers, drains a basin not much larger than the holy city. The Mississippi basin is only half as large. Perhaps the nearest well known equivalent is the United States. Yet the holy city will be considerably larger even than that great country. Only those who have explored some of its vast open spaces realize how far it is from being crowded with inhabitants. If it were all a city, like congested New York, or even like open Los Angeles, the number of inhabitants might be computed in figures, but they would be beyond our apprehensions. The mass of the mountain on which it stands would be about the same as that of the moon.

THE CITY WALL

Does it not seem strange, at first, to find this city surrounded by a high wall? It is not a temple wall to shut the nations from God's presence, as of old, for God is outside, tabernacling with them (Un. 21:3). It is a city wall, which, in olden time, shut out enemies and protected its inhabitants. But it has no battlements and is not needed for defense. Its portals are never closed. This was always done at night in fortified cities hitherto. But there is no night on this luminous mountain. What need is there for a wall?

The city wall is the symbol of the sovereignty of the favored nation. They live within, and enjoy its splendors. The nations are without, and count it a rare privilege to enter its pearly portals. They bring their glory and honor into it, as a tribute to its power and a pledge of fealty to its people. Israel's priestly work is past, but the kingly reign continues to the close of the eons. The wall marks the boundary between a sovereign city and its alien subjects. The throne of God and the Lambkin will be in it. Glorious as it is, this is not the "final state". There is still insubordination sufficient to call for the reign of the saints. Only when all rule is abrogated will the consummation come.

THE TWELVE FOUNDATIONS

Usually the foundations of a city wall are sunk beneath the surface, where no adornment is wasted on them. The foundations of this wall are not only visible, but resplendent with gems of every kind. It is only recently that we are beginning to arrive at clear ideas as to the precious stones fitted in to this foundation. A brief note on each will help us to visualize the appalling richness and splendor lavished on the substructure of the city's walls. How high the foundation will be, or how arranged, we do not know. Above it towers the wall to the height of a hundred and forty-four cubits.

I. JASPER

The first foundation is adorned with jasper, the prevailing tone of the city as a whole (Un. 21 : 11). This, as we have already seen, may be that precious variety of jasper now called plasma.

II. LAPIS LAZULI

The second foundation is adorned with a stone called *sappir* in Hebrew and *sappheiros* in Greek. From all the evidence, however, it appears that the name sapphire is now applied to quite a different stone. Now it is a blue corundum, then it was used of a stone "having the dust of gold" (Job 28 : 6). This is the characteristic feature of blue stone, or lapis lazuli. Its color is ultramarine, and it is sprinkled with metal specks which look like gold.

III. CHALCEDONY

The third foundation is adorned with chalcedony. The name is the same in the Greek, and occurs only here in the Scriptures. Pliny, in his Natural History, is one of the chief sources of information on this subject. He describes it as wax-like and translucent, varying from white to bluish grey.

IV. EMERALD

The third stone on the breastplate of the high priest was probably an emerald. It and the carbuncle have been transposed in our public versions. The Hebrew name refers to its flashing. It is such a vivid, velvet tone, that its name is used for its special shade of green. This was used to decorate the fourth foundation.

V. SARDONYX

The gems in the fifth foundation were probably similar to the sixth for both are called *sard* in the Greek. This is our carnelian. *Oynx* means *claw,* and tells us that streaks in this stone had the color of a claw, or a finger nail. It consists of alternate layers of light colored onyx

and deeper red carnelian, giving a beautiful striped effect.

VI. CARNELIAN

In ancient times the *sard* included the modern blood red carnelian. The first stone in the breastplate of the high priest was called by a name which means *red*. It is probably the same stone that we find here in the sixth foundation. It was the color of bright blood.

VII. TOPAZ

True yellow topaz has a color and luster very close to burnished gold. It is probably the "gold-tone" of the ancients, rather than the modern stone of the same name. Chrysolite (Greek, gold-stone) is a light greenish yellow. The topaz would appear on the seventh foundation like inlaid gold.

VIII. BERYL

At present the name beryl is applied to a family of stones of various colors, such as green, blue, yellow, pink, and white. Pliny says that it is a light green. This would make it similar to an emerald, but lighter in shade.

IX. PERIDOT

Late investigation seems to have shown that the ancient *topazion* was not the same as the modern stone so called. Pliny says that the finest topazes are green and comparatively soft, while the modern gem is very hard. This describes our "evening emerald", or peridot. These stones nearly all come from an island in the Red sea. In ancient times they came from Ethiopia (Job 28:19). It is probable that this is the second stone in the high priest's breastplate, which the common versions transliterate from the Greek, topaz.

X. CHRYSOPHRASE

The chrysophrase, as its name implies, has the greenish tint of a leek with a golden cast. It adorned the tenth foundation.

XI. AMETHYST

The Greek name is *hyacinth,* and probably was anciently given to a purplish stone like the wild bloom. This seems to suit the modern amethyst.

XII. GARNET

Judging by its name, UN-DRUNK, the ancient *amethyst* was probably somewhat the color of wine. Pliny says that it was so called because it did not come up to the color of wine. Another story is that it was the color of wine mixed with water, which would not cause drunkenness. The color of this and the preceding stone remind the student of the tapestry of the tabernacle, almost all of which was in shades of violet or purple. As the preceding stone is the modern amethyst, this one is probably the modern garnet.

The brilliant effect of these flashing gems can scarcely be imagined. Above the lower foundations the stones seem to form a jeweled rainbow. We have almost all the colors of the spectrum, the red, the yellow, the green, and the purple in the same order as we see them in the sky. Only the blue is missing. Perhaps this is intended to symbolize the fact that this city is founded on the earthly promises of God. The blues are beneath this, and may intimate that these promises of immunity from further doom are heavenly. They come from the azure, celestial vault, whence the city itself had its origin. Some day we shall revel in the spiritual significance of these things as we now delight in the splendor of the sight.

Precious stones are imperishably permanent, but the names given to them are often vague and unstable. The ancient terms often included a variety of kinds as well as colors. This true even today. This is what makes this list so difficult to determine. We have consulted the latest investigations and feel quite confident that it is sufficiently correct to give us a colorful and realistic vision

of the splendors God has lavished on the holy city. May it help us to worship and adore our God whenever we behold these jewels and note their beauty, their rarity and their costliness. He is able to deck His bride as no earthly lover ever dreamed to do!

That this city is solely for the Circumcision saints is placed beyond all question by the names on its foundations. The twelve apostles have this high honor. None of the later apostles are recognized. Paul, the greatest of them all, is altogether outside of this scene. And it is well that he should be absent. Paul would make a poor foundation for a wall between the Circumcision and the Uncircumcision. He would wreck it all, for one of his most precious revelations is figured by the demolition of the temple wall that stood between them. Let us never associate his name with a wall that marks the barrier between Jew and gentile in any sense. He brings them into a new humanity where no such wall can be. The new Jerusalem is still in the old humanity.

THE PEARLY PORTALS

Perhaps pearl was the most precious substance known to the ancients. It cost the merchant all that he had to purchase one very precious pearl (Mat. 13:46). It is used as a symbol of believing Israel, the most valuable of all God's treasures on the earth. A large pearl is almost priceless. The value of a pearl more than an inch in diameter is fabulous. How staggering is the statement that the portals of the new Jerusalem are each a single pearl! Each one represents the wealth of a world. Twelve of them, matched, stuns even our imagination.

The names of God's beloved earthly people are written on every approach to this magnificent metropolis. On every gate is inscribed the name of one of the tribes of the sons of Israel. Only these have a right to enter unbidden and unchallenged. The city is theirs. Its beauties are the those of the bride of the Lambkin.

The nations enter only at their invitation. As in Ezekiel's city, of the previous millennial era, there are three gates on each side. Then Reuben, Judah, and Levi are on the north; Joseph, Benjamin, and Dan are on the east; Simeon, Issacher, and Zebulon are on the south; and Gad, Asher, and Naphtali are on the west (Eze. 48: 31-34). Some such order may apply to the portals of the new Jerusalem.

Doubtless every detail in the description of the holy city has its spiritual significance. To interpret these aright requires unusual insight. Yet who would understand the interpretation? Hitherto, attempts to "spiritualize" this scene have changed it to a fable. All efforts to "apply" it to ourselves have made it into a myth. It is, first of all, a glorious reality. It is not heaven in any sense, for it comes down out of heaven to the earth. It is not the home of any gentile saints, much less those of today, whose destiny is that empyrean when this city will descend. It is literal, for it is the explanation of a figure. The bride of the Lambkin is the holy city, new Jerusalem.

When a bridegroom seeks to show his love, he lavishes rich gifts upon his bride. These are the tokens of his esteem and the evidence of his wealth. Only thus can he display to his beloved and to his friends how genuine is his regard, and how ardent is his affection. The jeweled city of the Apocalypse displays to all the nations of the earth how precious to Him is that holy nation which He has chosen for Himself out of all the peoples of the earth. As at the beginning He puts His comeliness upon her and makes her His at last with the bond of unbreakable and time-defying love. A. E. K.

Chapter XIV

THE COMING OF THE LORD

(Continued)

OUR EXPECTANCY

Now, having pointed out that the Scriptures differentiate these events—the glorification of the church and the deliverance of Israel—we propose to give study to each, in their order, as the Scriptures speak.

Anticipating our scriptural proof, let us state first, that the "ecclesia which is the body of Christ" (found only in Paul's writings) has been grace with a *prior expectancy* in the Christ (Eph. 1:12). In other words, Christ is coming to catch away and glorify the church, which is His body, *prior* to His coming to bring grace and deliverance to Israel.

To get a clear realization of this truth, we must hold in mind Paul's *severance* for the distinct ministry to the ecclesia which is the body of Christ with a heavenly destiny. It in nowise concerns, nor is it connected with the ministry of the twelve apostles relative to the kingdom.

Then again, let us remember that, of Paul's epistles, those to the Thessalonian saints were, in fact, the first of the Greek or "New Testament" Scriptures to be written. And, until Paul gave forth the revelation of these epistles, the only hope entertained by the saints was that of "deliverance" for Daniel's people, Israel, "every one found written in the book," *after* the time of trouble (Dan. 12:1), and "the resurrection unto eonian life" (Dan. 12:2), a hope enshrined in the heart of Martha

(John 11:24) and all the faithful in Israel, and designated later by John the revelator as the *first* or *former* resurrection (Un. 20:5), in contrast with the resurrection of judgment (Dan. 12:2; John 5:29; Un. 20:11-15).

The resurrection unto eonian life takes place at the *beginning* of the thousand years' reign, or millennial kingdom (Dan. 12:2; Un. 20:4-6), *after* the coming indignation or Daniel's seventieth seven (week) (Dan. 9:24, 27; 12:1, 2, 7, 11-13), at the unveiling, or revelation, of Christ from heaven, taking dominion from the beast-king and committing its sovereignty to Israel (Dan. 7:11, 26, 27). The "former resurrection" is connected with the *faithful in Israel,* from Abraham down to the consummation of the present wicked eon, who "died in faith not being requited with the promises, but perceiving them at a distance . . . that they should be happening upon a better resurrection" (Heb. 11:13, 35).

In contrast with all this, God has provided, in His eonian administrations, "a prior expectancy in the Christ" for the chosen, called and justified members of His body. Just before the time arrives in the purpose of God to visit His wrath on the sons of Stubbornness in the "coming indignation", we, through His transcendent grace, will be removed from the earth and taken to our allotment of glory among the celestials. This truth is confirmed by the following Scriptures:

. . . for they are reporting, concerning us, what sort of entrance we have had to you, and how you turned back to God from idols, to be slaving for the living and true God and to be waiting for His Son out of the heavens, Whom He rouses from among the dead, Jesus, *Who is rescuing us out of the coming indignation* (1 Thes. 1:9, 10).

. . . *seeing that God did not appoint us to indignation,* but to the procuring of salvation through our Lord Jesus Christ, the One dying for us that, whether we may be watching or drowsing, we should be living at the same time together with Him (1 Thes. 5:9, 10).

. . . in Him in Whom our lot is cast also, being designated beforehand according to the purpose of the One Who is operating the universe in accord with the counsel of His will, that we should be for the laud of His glory, *who are in a state of prior expectancy in the Christ* (Eph. 1:11, 12).

These Scriptures reveal that we are not appointed to indignation, but are to be rescued from it, designated for the laud of His glory, and in a state of *prior expectancy* in the Christ, Who will assemble us unto Himself in glory before the seals are broken, the trumpets of woe are blown, and the bowls of wrath are poured out upon the inhabited earth in the future day of His indignation, as recorded in Revelation.

What a consolation, what a joy, what a happy expectation for all who are, and believe in, Christ Jesus! How it should fill our hearts to overflowing with thanksgiving and praise for the realization of such unmerited, transcendent riches of grace which He lavishes on us in all wisdom and prudence!

THE DAY OF THE LORD AND HIS PRESENCE

Just here we need to consider some important facts of Scripture, apparently overlooked by many who believe and teach that the Lord is already present. First, the Scriptures verify that the "presence of the Lord" and the "day of the Lord" are *simultaneous events*—arriving or beginning at the same moment.

Now concerning the times and eras, brethren, you have no need to be written to, for you yourselves are accurately aware that the *day of the Lord* is as a thief in the night—thus is it coming. . . .

Now *you*, brethren, are not in darkness, that *the day* should overtake you as a thief, for *you* are all sons of the light and sons of the day (1 Thes. 5:1-5).

Now we are asking you, brethren, in behalf of *the presence of the Lord Jesus Christ* and our assembling with Him, that you be not quickly shaken from your mind, nor yet be alarmed, either through a spirit or through a word, or even through an epistle as through us, as that *the day of the Lord is present* (2 Thes. 2:1, 2).

The truth presented in these Scriptures show that to Paul, the "presence of the Lord" and the "day of the Lord" are *simultaneous* events. In other words, the *presence* of the Lord Jesus Christ will mark the beginning of the *day of the Lord*. They are so related that it is not possible to have one without the other.

Now, holding this teaching in mind, let us consider another fact of truth in relation to it. When the "presence of the Lord" and the "day of the Lord" arrive, all the dead are still reposing in their graves.

For this we are saying to you by the word of the Lord, that *we*, the living who are surviving unto *the presence of the Lord*, shall by no means outstrip [leave behind] *those who are reposing* (1 Thes. 4:15).

Again:

For since, in fact, death is through a man, resurrection of the dead is through a Man also. For even as in Adam, all are dying, thus in Christ also, all shall be made alive. Yet each in his own class: the Firstfruit, Christ; thereupon *those who are Christ's at His presence; . . .* (1 Cor. 15:21-23).

These Scriptures establish the fact, that, *not any* of those who are put to repose will be resurrected *until* the "presence of the Lord" and the arrival of the "day of the Lord".

The next fact we wish to point out is, that the "dead in Christ" and the "living who are surviving unto the *presence of the Lord*" at the beginning of the "day of the Lord" (who constitute the ecclesia which is the body of Christ), are snatched away *simultaneously* for their "assembling with Him" in the air. On this Paul says:

For this we are saying to you by the word of the Lord, that *we*, the *living* who are surviving unto the *presence of the Lord*, shall by no means outstrip those who are put to repose, seeing that the Lord Himself will be descending from heaven with the shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the *dead in Christ shall be rising first*. Thereupon *we*, the *living* who are surviving, *shall at the same time be snatched away together with them in clouds for meeting the Lord* in the air (1 Thes. 4:15-17).

The deceptive manner in which some exponents of the Scriptures have handled these words of the Lord is almost unbelievable! In order that every one reading this book be in possession of all the facts in the case, we will give the passage in the literal Greek with a uniform sublinear. It reads:

ΚΑΙΟΙΝΕΚΡΟΙΕΝΧΡΙΣΤΩΑΝΑΣΤΗ
AND THE DEAD IN ANOINTED WILL-BE-UP-

ΣΟΝΤΑΙΠΡΩΤΟΝΕΠΕΙΤΑΗΜΕΙΣΟΙΖΩ
STANDING BEFORE-most ON-THEREAFTER WE THE LIVING

ΝΤΕΣΟΙΠΕΡΙΛΕΙΠΟΜΕΝΟΙΑΜΑΣΥΝΑΥ
THE *ones*-surviving SIMULTANEOUSLY TOGE-

ΤΟΙΣΑΡΠΑΓΗΣΟΜΕΘΑΕΝΝΕΦΕΛΑΙΣ
THER to-them SHALL-BE-BEING-SNATCHED IN CLOUDS

ΕΙΣΑΠΑΝΤΗΣΙΝΤΟΥΚΥΡΙΟΥΕΙΣΑΕΡΑ
INTO FROM-meeting OF-THE Master INTO AIR

There is no room here for quibble, unless it be with God Who has given the revelation. He clearly and unequivocally says that at the "presence of the Lord", *beginning* the "day of the Lord", the "dead in Christ shall be rising first. Thereupon *we,* the living who are surviving, SIMULTANEOUSLY TOGETHER shall be snatched away in clouds for meeting the Lord in the air." Here we have an *inspired* tautological emphasis, so that no one should go astray on this matter. Therefore, since we, the living saints, are still here, it is proof positive that the dead in Christ are still reposing in their graves. And, furthermore, it establishes the fact beyond question, that the "presence of the Lord" and the "day of the Lord" have *not* arrived, but are still *future!*

WHEN IT WILL OCCUR

The question causing much concern among students of the Scriptures throughout the earth today is, When will the presence of the Lord occur? Some have attempted to set dates, making alluring prophecies when the Lord would return, yet all have proved false. By not recognizing the correct partitioning of the Scrip-

tures, and the "prior expectancy" of the church which is the body of Christ in Paul's writings, and seeking to harmonize everything with His deliverance of watchful Israel *after* the coming indignation, their reasonings are founded on false premises, and, of course, can lead to nothing but erroneous, disappointing conclusions.

As to setting the year, the month, the week, the day or hour of His coming, it is absolutely foolishness, as well as an unblushing denial of God's Word! The signs of the eras, given us by the apostle Paul, assure one and all that it certainly cannot be so very far in the future. Devout students of the Scriptures throughout the earth today are impressed with the feeling of the nearness of His presence, and are living in constant expectation of His call to the tryst in the air. However, this does not allow us to predict or prophecy as to the day or hour of His coming. We are not to be prophesying, but to be sobermindedly *waiting* for His Son out of the heavens, Who will be assembling us unto Himself.

There is one statement that sheds more light on the subject of *when* it will occur than any other Scripture, yet it is usually ignored entirely. It is Romans 11:25-27, and tells exactly *when* He will come.

> For I am not willing for you to be ignorant of this secret, brethren, lest you may pass for prudent among yourselves, that Israel, in part, has become calloused *until the full complement of the nations may be entering.*

The phrase "until the full complement of the nations may be entering" is very significant. The words "full complement", rendered "fullness" in the King James Version, comes from the Greek word *plêroma*. Its literal meaning in English is FILLing, or "that which *fills up*" —the complement or plentitude. Until the *full complement* of the nations may be entering, means the full number of the nations, or gentiles, designated by God to "fill up", or "complete" the ecclesia which is the body of Christ. It is evident, at once, that the body must con-

tain a certain number of saints, else it never could be *filled up,* or *completed.* Therefore, Israel, in part, has become calloused until the full complement of the nations may be entering. And, just as an electric light blazes forth its beams, when the necessary conditions are fulfilled, so will the Lord come and assemble His saints unto Himself, the moment the last one has been called, justified, and sealed by the Spirit of promise, necessary to *fill up,* or *complete,* the church which is His body.

HOW IT WILL OCCUR

The rapture, or glorification, of the church, closing this Secret Administration of grace, will be the greatest surprise the world has ever known. Paul emphasizes the fact in these words:

> Now concerning the times and eras, brethren, you have no need to be written to, for you yourselves are accurately aware that *the day of the Lord is as a thief in the night—thus it is coming* (1 Thes. 5:1-3).

All are familiar with the coming of a thief—it is always *unexpected* and takes us with a *sudden surprise* when we miss our most valued jewels and treasures! And so it is that the day of the Lord comes—unexpectedly—except to the saints, who are sons of the light and sons of the day. The trumpet of God will rouse those who have been put to repose, change the living who are surviving unto His presence, in a moment, in the twinkle of an eye-lid, and they will be snatched away *simultaneously together* in clouds for meeting Him in the air. Hear Paul describe it:

> Now we do not want you to be ignorant, brethren, concerning those who are reposing, lest you may be sorrowed according as others also who have no expectation. For if we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, lead forth with Him. For this we are saying to you by the word of the Lord, that *we,* the living who are surviving unto the presence of the Lord, shall by no means outstrip those who are put to repose, seeing that the Lord Himself will be descending from heaven with the shout of

command, with the voice of the Chief Messenger, and the trumpet of God, and the dead in Christ shall be rising first. Thereupon *we*, the living who are surviving, shall at the same time be snatched away together with them in clouds, for meeting the Lord in the air. And thus shall we always be together with the Lord. So that, be consoling one another with these words (1 Thes. 4:13-18).

Additional light is given to the Corinthian saints, concerning the same grand question, as follows:

Lo! I am telling you a secret! We all, indeed, shall not be put to repose, yet we all shall be changed, in an instant, in the twinkle of an eye, at the last trump. For He will be trumpeting, and the dead will be roused incorruptible, and *we* shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. Now, whenever this corruptible should be putting on incorruption and this mortal be putting on immortality, then shall come to pass the word which has been written;

"Death was swallowed up by Victory!
Where, O Death, is your victory?
Where, O Death, is your sting?"(1 Cor. 15:51-55).

These Scriptures reveal some wonderful truths which are worthy of the consideration and welcome of all saints. What profound thoughts for meditation—the dead in Christ being roused *incorruptible*, and the living saints changed to *immortality!* Who is able to describe such a *happy expectation?* Only the Spirit of God, for it is written:

That which the eye perceived not, and the ear hears not, and to which the heart of man ascended not—whatever God makes ready for those who are loving Him. Yet God reveals it to us through His spirit, for the spirit is searching all, even the depths of God (1 Cor. 2:9, 10).

Here we learn that our essential need is an ear attuned unto God's Word by His Spirit, which reveals all so clearly that none need grope in the dark on these blessed heart-consoling glories which He makes ready for those who are loving Him.

As to our *change*, Paul writes:

For we are aware that, if our terrestrial tabernacle house should be demolished, we have a building of God, a house not made with hands, eonian in the heavens. For in this also we

are groaning, longing to be dressed in our habitation which is from heaven, if so be that, being dressed also, we shall not be found naked. For we, also, who are in the tabernacle, are groaning, being burdened, on which *we are not wanting to be stripped, but to be dressed, that the mortal may be swallowed up by life* (2 Cor. 5:1-4).

For our citizenship belongs to the heavens, out of which we are awaiting a Saviour, also, the Lord, Jesus Christ, *Who will transfigure the body of our humiliation, to conform it to His body glorious* (Phil. 3:20, 21).

Summing up this evidence, we find that, in an instant, in the twinkle of an eye, the mortal will be swallowed up by life—changed to immortality—*transfigured* to conform to His *body glorious!* What a glorious prospect! For He will be trumpeting and the dead will be roused incorruptible, and *we* shall be changed. For this corruptible (those reposing) must put on incorruption and this mortal (the living) put on immortality. Now, whenever this corruptible (those reposing) should be putting on incorruption and this mortal (the living) be putting on immortality, *then* shall come to pass the word which has been written, "Death was swallowed up by Victory! Where, O Death, is your victory? Where, O Death, is your sting?"

OUR ASSEMBLING WITH HIM

When the Lord descends from heaven with the "shout of command", all the members of the church which is the body of Christ—the dead roused incorruptible and the living changed to immortality in an instant of time—will be *assembled with the Lord* in the air (2 Thes. 2:1).

From every walk of life some will be gone: Clerks will be gone, bookkeepers will be gone, janitors will be gone, doctors will be gone, nurses will be gone, patients will be gone, teachers will be gone, preachers will be gone, fathers will be gone, mothers will be gone, children will be gone, friends will be gone, neighbors will be gone. In fact, from every sphere and vocation, those who are members of Christ's body, justified through faith in His

blood and sealed with the Holy Spirit of promise, whether reposing or living, will be raptured away and *assembled with the Lord* at the meeting in the air.

Business of all kinds will be disrupted, while tumult and agitation will reign. Trains, bus lines, ocean steamers, airlines, the great industrial plants over the world will be left to peril when the Lord gives the shout of command for His own! The engineer of a fast express train, being a member of Christ's body, will hear the trumpet sound, and he, with all other believers in Christ, who are on the train, will instantly go to the meeting in the air! Can we realize the reality of all this and the terror that will reign throughout the earth when it occurs?

It may be at morn, when the day is awaking,
  When sunlight through darkness and shadow is breaking,
That Christ will return in the fulness of glory,
  To receive from the world His own.

It may be at mid-day, it may be at twilight,
  It may be perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
  When Christ will receive His own.

He comes all alone with no angels attending,
  The glorified saints will to Him be ascending.
His shout and His voice and His trumpet will call us,
  When Christ will receive His own.

O joy! O delight! should we go without dying!
  No sickness, no sadness, no dread, and no crying.
Snatched away in clouds, with our Lord into glory,
  When Christ will receive His own.

When the Lord comes for the glorification of the church which is His body, the "world" will *not end*, as many expect and teach. It will simply be the end of the present Secret Administration of God's grace. There will be much world after that event takes place.

Three classes will be left on the earth—the sons of Stubbornness, the nation of Israel, and the heathen or uncivilized nations of the earth. Then will follow the "coming indignation", the study of which our next chapter will be devoted.

ADLAI LOUDY

UNSEARCHABLE RICHES, NOVEMBER, 1929
BEING THE SIXTH NUMBER OF VOLUME TWENTY

EDITORIAL

THIS issue completes the second decade of our witness to the precious truths of God's Word. We wish to record our heartfelt thankfulness to God for His enabling grace in the past and our profound faith in His provision for the future. We have sought to open up neglected and rejected truths, and recover the special message for the present day. A summary of these may help us to realize the ground we have covered and prepare for the new fields which lie before us.

The substratum of all revelation is the sweeping statement that all is out of God, and through Him, and for Him. This is the grand premise which is the basis of the only reasonable conception of the universe. The theory that only good comes from God and that evil was introduced against His will by a rival deity, is a direct denial of this great truth, a source of much error, and destructive of any understanding of His ultimate. Creation did not begin in chaos and will not end in confusion, as the Bible is supposed to teach, but originated in God's love and will be consummated in the complete accomplishment of His primeval purpose.

Evil, sin, and death are only temporary backgrounds for the revelation of God's grace. They are not unforeseen intruders that have wrecked God's plan. They were anticipated and will be repudiated when their functions are no longer needed. God is not conquered by sin. He is not merely a Victor over sin. He reveals His heart by means of sin and the great Sin-offering on Golgotha. He is able to heal the hurt of His creatures, with not a scar to mar their ultimate perfection. God is God!

If the Lord wills, we hope to reissue the articles on this theme in booklet form under the title, The Problem of Evil. At present they are still available in the back numbers of the magazine.

We have insisted that the Scriptures must be correctly apportioned to be rightly understood. Especially have we emphasized the fact that Paul's epistles give the truth for the present, and that his prison epistles contain the ruling revelation for this era. Ephesians is *the* key to present truth. Hence we will continue our articles on this epistle in the volumes to come. Some of the titles are as follows: The Sealing of the Spirit, Praying for a Spirit, Seated Among the Celestials, The Era Preceding the Present, From Enmity to Peace, The Mystery of Christ, The Mysterious Mystery, From the Levite to the Slave, The Spirit's Unity, The Readjustment of the Saints, etc. These deal with the heart of Ephesians, the great truth of "the mystery", so little understood even by those who are seeking to set it forth.

We feel that, in these articles, we are reaching the climax of our ministry to the saints, and cannot help imploring God to give ears to hear and hearts to understand the lavish grace disclosed. We ask the help of our friends to give these messages the widest possible circulation.

We will coöperate to any reasonable extent to make these truths known. Send us lists to whom we may send the magazine. Call it to the attention of your friends. We desire to reach every heart God has prepared for this great revelation.

We have been studying the book of Acts for some years and have arrived at the most important part. Henceforth, we are to consider Paul's ministries to the nations, as connected with the proclamation of the kingdom. We know of no effort to unfold this book on dispensational lines that at all compares with the series we are publishing. It is almost as important to get the saints

out of the book of Acts as to get them into Ephesians. Indeed it is impossible to unfold the secrets of this era to those who cling to the kingdom. Paul's epistles will not be clear until we cut them clear of his kingdom ministries in Acts.

The series on God's Eonian Purpose will continue. Each article will discuss some vital aspect of truth with vigor. Among some of the chapters are these: The Lost Gospel—the Conciliation, The Coming Indignation, The Millennial Kingdom, Death and Hell, and The Goal of the Universe. These should be especially helpful in introducing the truth to new readers.

The series on God's Holy Spirit will be finished in our next number. Now that the relation existing between God and His spirit has been set forth, we hope to take up that which obtains between God and His Son, our Lord, Jesus Christ. This has been covered up under even darker clouds of traditional theology than the doctrine of the spirit. The ancient councils and creeds have practically annulled the testimony of Scripture on this theme. Among other aspects, we shall give a lengthy article on "The Kenosis of Christ", or His emptying, at His incarnation.

THE continuous stream of appreciation and love from very many friends calls for more response than is possible by correspondence. We are profoundly thankful to God for these tokens of His approval in the midst of indifference and opposition and physical depression. We should be willing to go on alone, without a human upholding hand, and we trust we are, for this is a day of apostasy. It cheers us to know that God is working among His own, opening eyes to see His truth and hearts to respond to His grace. We wish to thank all who have written most heartily, and beg their further prayers to be used still more to spread His fame among those who have tasted of His love.

THE latest and perhaps the most illuminating sign of the times is the organization of an international bank. The primary object of this new financial organization is to form a clearing house for the payment of reparations, in settlement of war debts. Yet it is to become a permanent institution, to handle international finance. The interest for Bible students lies in the fact that the Jews were the first international bankers, and they still hold the balance of power. They are sure to gain control of such a dominating factor in world finance, and it may be the means of giving them the supersovereignty which they will have in the end time.

The movement to reëstablish the ancient Sanhedrin, with the special aim of revising the trial of Jesus, seems to be gathering strength among responsible Jews, and seems likely to find fulfillment. The trouble over the wailing wall will probably smoulder until the proper time. Then it may flare up and be the cause of a holy war, in which Mohammedanism will try to throw off the yoke of the West. This may be one of the great wars of the end time.

JOHN McGILLIVRAY

Minchow, Kansu, N. W. China.
July 28th, 1929

MY DEAR BROTHER KNOCH:

I am in receipt of your good letter of May 13th. Many, many thanks, indeed, for the draft and kindness of the friends. Convey to them my thanks.

I am still confined to bed. I do not gather strength very quickly and may be content to gain a little at a time. I had hoped to have been convalescent now, but I am still on my back.

Mr. and Mrs. Simpson, of the Assemblies of God, are very good to me—he comes round nearly every day to see me when he can. I hope I can pick up sufficient strength to travel with them in September.

The route we propose to go is down through Szechuan. I should like to go this route once as I have never traveled this way before. From South Kansu we take native boat and sail down through the Province of Szechuan, till we reach Chung-

king. From here we take river steamer down the Yang-tsi, China's greatest river.

It is a lazy sort of way to travel, but I need something of this kind after this long illness. I do not think I could stand the shake of carts, and my horse has gone blind and he is no more use now for me, faithful old nag that he was. Before leaving for my last furlough my horse died. This one I have put on the grass and it will be allowed to die grazing.

It is not easy writing in bed so I trust you shall forgive this short note. Hope when I answer your next I shall be up and about. Kind Christian regards to yourself and to all at the Publishing Concern and do not forget your Sunday class.

Yours through Grace,
J. McGillivray

The above letter was the first intimation of the serious illness of our beloved Brother McGillivray. In anticipation of his needs we forwarded to him all the funds on his account and hoped to hear that he had reached the coast. After the last magazine had been printed, but before it had been mailed, we received the following:

URGENT Minchow, Kansu, N. W. China.
August 9th, 1929

Pastor A. E. Knoch,
Los Angeles, Calif., U. S. A.,
My Dear Brother Knoch,

I have been sick since May 24th and am still in bed, but in the convalescent stage now. I need as soon as I can travel to return to England for a furlough. I make an appeal that your people will do *all* they *can* to help raise my passage money—£100, including China cross journey and voyage from Shanghai to London. This seems a lot to ask for but it is *absolutely* necessary that I should leave as soon as I can. I know you will do all you can for me.

As it is difficult to write in bed this must be short. Love in Christ to you all at 2823 East Sixth street.

Yours in Christ,
J. McGillivray

This urgent request went right to my heart. Notwithstanding all my strong prejudices against making any appeals for funds, I put in a small slip in each magazine, asking for help. I could not bear the thought of his suffering alone in that far off land. I could not even wait until the money had come in, but sent $200.00 to him immediately, through his bank, and arranged credit

for $300.00 more through Cook & Sons, if he needed it, when he got to Shanghai. Besides, we sent a radio message, through the Philippines, so that he would be cheered by the knowledge that help was on the way.

The response to my appeal was most gratifying. My confidence had not been misplaced. Many hearts were touched and gifts were liberal and gleeful. It is a bright spot in my memory. I hoped to have a glad letter of appreciation from Brother McGillivray for this issue. Instead, I received the following from our Brother Stanley P. Smith:

Tsehchow, Shansi, China
September 16th, 1929

DEAR BROTHER KNOCH:

I wrote you a somewhat hurried note a few days ago, and I now must write again to say I received a postcard, dated August 17th, from a missionary in Kansu, saying that Brother John McGillivray passed away 10:30 p. m., August 16th. He had been ailing since May 24th. The missionary said: "Poor John suffered so much! He was a mere skeleton. Sick since May 24th. I ran into the city yesterday, 4:00 p. m.; I saw he was very weak. He said it would soon pass and he would be better today, but his servant called me when the city gate opened this morning, saying he ceased breathing at 10:30 last night. I hurried in and he was gone!"

I am glad the letter says "he was much cheered by your letter of the 20th of July which came the 12th of August", just four days before he was taken.

I trust the native workers will carry on the work he had begun—there are no foreigners to do this. I have greatly admired his plucky, brave, persistent spirit in carrying on that work amidst appalling difficulties—not to say dangers! He has indeed "endured hardness as a good soldier of Jesus Christ"! It is nice to think how often he has received comfort and encouragement by the support given him of God through you and your friends.

Having gone through the trial of drought, followed by floods from Pekin to Tientsin, now the latest trial is a terrible plague of locusts!

Well, amid all trials, discouragements, and difficulties, the one thing is to *keep trusting*—for "whoever trusted in the Lord who was confounded?"—and to add to this constant thanksgiving and praise, for HE is ever worthy of this, be our circumstances ever so contrary.

Yours in Christ,
STANLEY P. SMITH.

We cannot help having a heavy heart at this sad news. A brave soldier of Christ, willing to suffer hardship even beyond his strength, steadfast even when persecuted by his fellow saints, going on even when their support was withdrawn, he had made a strong appeal to our hearts. Of such will be the nobility of the future. Those who suffer shall reign. It has been an honor to know him and to help a little in his work. We bow in acquiescence to God, Who has recalled him from the field. We understand that native evangelists will carry on the work for the present. That part of the fund which has not been sent will be placed as seems best after all the needs are known.

AGNES MAE NELSON

ANOTHER of the early friends of the work and the magazine has been laid to rest. One of the earliest attendants at the class in Los Angeles, she seldom missed a meeting when it was possible for her to come, and stood staunch for the truth on all occasions. In her last, lingering illness, she faced certain death with fortitude, unafraid of the king of terrors, in calm and confident expectation of the coming of Christ to call us to Himself.

BROTHER J. S. MCCULLOCH, of Sydney, Australia, has published a pamphlet on God, the Saviour of all men, entitled, *Life, Death, and After.* It deals with God's purpose, hell, annihilation, and various texts on the subject. We trust it will be a great blessing in his efforts to present the truth to new hearers. It may be obtained (6*d* each), from E. J. WHITING, care of J. J. Easterbrook, Publishers, Citroen House, Castereagh Street, Sydney, Australia.

WE acknowledge with thanks, the receipt of a new publication, in typewritten form, called *The Spirit of the Word.* This is, we believe a revival of the name used by Brother Adams, many years ago. It stands for life only

in Christ, life for all in Christ, and the special fullness of life which is ours in Christ in this era.

Brother Adlai Loudy reports that his meetings in Swansea, South Carolina, are most encouraging. The opposition has broken down, and the people are coming for miles and miles around. There are great crowds every evening, and the eagerness with which they are receiving the truth is cause for great joy. Those who were bitter when he was there before are the most enthusiastic now. Sunday evenings as many as seven hundred are present, including a great number outside the building. Later reports show that the meetings in Wagner were the best held there, with good prospects for Richmond, Virginia.

Many have inquired concerning the progress of the Concordance. We are glad to say that the copy of the last letters, V, W, X, Y, Z, is nearly ready for the printer. We hope to go to press in a few months, though there is still much work of an exacting nature to be done.

An Index to the first twenty volumes of the magazine is sent out with this number. See page 382.

A few volumes of the Concordant Version are still available in parts, at fifty cents each.

We hope to issue several special numbers of the magazine next year, each dealing with a subject of extraordinary interest. The January issue will contain a reply to "Is Punishment Everlasting?"

We have added several Swedish pamphlets to our list.

Most of the subscriptions expire at this time. No other notice will be given. When sending it in be sure to stock up on literature.

NOTES ON ROMANS

The Heart of the Gospel — 3:21-26

Like the voice of the Forerunner crying, Prepare ye the way of the Lord, the revelation of the indignation of God has prepared for the revelation of the righteousness of God by faith. It has been made clear that God is not and can never be at peace with sin. The world would not be what it is if God were not hostile to sin. The reality and the justice of God's indignation against sin has been established in the whole preceding argument, which has not demonstrated the moral helplessness of men so much as the fact that they have perversely provoked His anger and that, if they are to be saved, that anger must be somehow averted. The first result of the saving power of God is not a subjective change in the sinner, a new spiritual disposition with conduct pleasing to God, but is a deliverance from the indignation which perversity has provoked. The first question is, How shall we escape God's wrath and still have the claims of righteousness and conscience satisfied? "Not guilty" never sounded so sweetly to an accused criminal as the words of this text sound to the convicted sinner. Standing at the bar of God, no Pharisee will ever boast his superiority and no publican with his cry of "O God, be propitiated to me, the sinner" will go away unjustified.

Resuming the theme of 1:16, 17, the gospel is unfolded, first, as justification, 3:21-4; then as individual and racial reconciliation, 5; as sanctification, 6-8:17; as glorification, 8:18-39; in relation to the problem of Israel's present casting away, 9-11; as transformation, 12-16.

Justification is the first and fundamental fact of salvation, fundamental also to the whole Pauline revelation. Paul alone preaches justification by faith. The success of the gospel among sinners is due to the fact that it sets us in righteous and holy relations with God. We are delivered not only from condemnation which was impending but we are delivered from any doubt as to God's righteousness. Conscience is set at rest, our moral sense is pleased and satisfied; best of all, God's throne is seen to be firmly based on righteousness and justice.

21. *Yet now.* The occurrences of these words make a fine study in contrasts between man's condition in sin and under grace. They mark a crisis in God's dealings and in our individual experience, and a joyful transition from expected condemnation to a free justification. God, Who required righteousness from man, is now dispensing to faith a righteousness of His own. There are six characteristics in this righteousness: (1) It is divine: *a righteousness of God,* Who has no varying standard of right. The ethical perfection demanded in our Lord's exposition of law was "You shall be perfect as your heavenly Father is perfect". It required perfect love to God and man. The righteousness revealed in the gospel is divine in origin and not such as Adam might have attained through obedience. That would have been the result of human effort. That would be man's; this is God's (2 Cor. 5:21; Phil. 3:9; 1 Cor. 1:30; Rom. 10:3). It brooks no rival, it cannot be supplemented, it demands submission. (2) It *has been manifested* in the gospel concerning God's Son and exists in concrete form in Christ our Righteousness (1 Cor. 1:30). It is a manifestation, like that declared in 1:19, unheeded by some, though heralded in the gospel. This public manifestation was postponed to the end of man's trial under law because it would be incongruous and absurd to proclaim a righteousness of God by faith in an era when law was demanding human righteousness. In this stage of the argument

law has done its work. The manifestation is therefore timely and opportune. God's methods are not contradictory. The plow of the law does its work before the gospel seed is sown. To use it afterward would destroy the crop.

(3) It is an *apart-from-law* righteousness. That is, it does not result from law keeping; it is not earned. It did not result from Christ's law keeping. Under the test of law He was manifested as inherently righteous, with that righteousness of God of which law is only a transcript. His human righteousness was a concrete manifestation of the divine righteousness. No outraged law could demand his death. Had he stood alone as an individual without original and official relations to the whole race He could not have tasted death. He became a curse to reclaim men out of the curse of the law, and thus justification is not by His law keeping life but by His law honoring death.

(4) It is scriptural, *being testified to by the law and the prophets.* The full proof of this is given in chapter four. It was foreshadowed in ritual types, in law and prophecy, which revealed necessities and quickened aspirations. It was figured in the clothing of fallen and naked Adam after he had been judged and sentenced; pictured in the curtains of the tabernacle court which excluded the unrighteous, yet protected by its symbolic righteousness those who entered the enclosure by way of a bloody sacrifice; preached before to Abraham (Gal. 3:8), and intimated more or less clearly in the whole scope of Hebrew Scripture.

22-. (5) *A righteousness of God through Jesus Christ's faith.* Some take it for granted that the faith is that of the believer and that Jesus Christ is here the object of faith. Is it not rather the faith in which our Lord Himself, the Prince of all believers (Heb. 12:2) achieved our deliverance? The object of faith is God, Who justifies and Who rouses Jesus our Lord from among the dead (4:5, 24). Our Lord trusted God from

His early infancy (Psa. 22:9). Faith bore Him through the terrible ordeal of His last day, and was a significant and valuable element in His sacrifice, a sacrifice voluntarily made in the obedience of faith and not as a work of law. As the Ideal Man He triumphed in faith where all others failed in unbelief. The manifestation of divine righteousness was made possible by the faith of Christ. Our faith in God is rooted in His faith, a faith brought to its supreme and complete expression at the cross. He exhibits on one hand a perfected faith and on the other a perfected salvation. He believed that God would save Him out of that unique death under the curse of the law and from that sin which He was made on our behalf. That salvation is completed and made manifest by the fact of His risen life. His faith that God would save Him out of death (Heb. 5:7) made Him the Inaugurator of salvation (Heb. 2:10; 5:9).

(6) It is *for all and on all who are believing.* A question as to the true text arises here. The words *and on all* are rejected by some textual critics. If not genuine, it is difficult to explain their presence in good manuscripts. The conclusion that "if genuine, these words add no new idea" would, on the other hand, explain their omission by some copyist. The conclusion that they add no new idea is wrong. *For all* expresses a race-wide destination for God's righteousness, while *on all* asserts its present actual extension to all who are now believing. It is extended over believers as a broad effectual shield protecting them against all accusers. Is salvation provided for the elect only, or is it to be proclaimed as provided for all without limit? Thus we have seen so far a righteousness distinguished in six particulars from a legal righteousness, and this is manifested in Christ

-22-23. Its destination is for all, *for there is no distinction, for all sinned.* While many true distinctions are made and recognized by God and man, no one is distinguished from others by the fact that he has not

sinned. The decent and the debauched, the noble and the ignoble, the respectable and the disreputable are all reduced to the common level of sinnerhood. *All are wanting of the glory of God*, having lost the glory that was proper to man made in the image and likeness of God. The glory has departed and left the shame of a nakedness that must be covered. When Adam refused to glorify God he lost his glory covering, hence his need of clothing. God clothed him and that clothing symbolized a righteousness so glorious that the righteous shall shine out as the sun in the kingdom of their Father. Further, beside the standard set by the moral glory of the Ideal Man all are proved deficient.

There is no distinction in judgments. Adam was a greater sinner than Eve (1 Tim. 2:13, 14), yet both were expelled. There was no distinction at the death of the firstborn on the Passover night; the only safe place was under the blood. There is no distinction between unbelievers; all are lost. There is no distinction in the provision of grace for all; Jew and gentile alike are saved as sinners. There is a distinction between the believer and unbeliever, the distinction of saved and lost (1 Cor. 1:18).

24. *Being justified* is in the Greek grammatically difficult. There is a broken construction of the sentence rather characteristic of Paul. *Justified* seems to depend on *all who believe* (verse 22). Justification is a legal term used in courts where the accused are either condemned or acquitted. Justification is the precise antithesis of condemnation. It does not cause righteousness, nor is it a regenerative power. It does not mean that though you were wrong you are pardoned. A judge may show leniency but he cannot pardon. It means that by the verdict of the Highest Court you are declared righteous. Neither in classic nor sacred Greek literature has an example been cited where the verb to justify means to make righteous. In all the following texts it means to

declare the person or thing to be righteous. "He that justifieth the wicked and he that condemneth the just, both of them alike are an abomination to Jehovah." Would it be an abomination to make a wicked man just? "Yet he, wanting to justify himself" (Luke 10:29). He did not want anyone to make him righteous; he thought he was that already. "All the people justify God" (Luke 7:35). "That Thou shouldst be justified in Thy sayings" (3:4). Is He to be corrected? To justify is always to account righteous. This is a theme for a volume and not for brief, disconnected notes such as these.

Righteousness is reckoned to us who are believing. It is a superficial understanding which denounces this teaching as immoral. There is no legal fiction or trick. Neither God nor man is deceived as to the character of the one who is justified. It is the character of the Justifier and His Gift that counts. While justifying, He maintains that He is dealing with the ungodly (4:5). There is nothing said of such a transfer to us of Christ's merits as makes us meritorious. If we were meritorious we should need no justification, nor could we be condemned. God reckons a believer in Christ to be what he is not and to be what Christ is. The one thing that makes the difference between the justified and the unjustified is faith. A president or governor may pardon a proven criminal, but they cannot justify him. How to do so is a problem too big for them, a problem fit for God. They have no power for salvation: His salvation and solution of the problem is Christ, the power of God and the wisdom of God. That Christ shall impart His life and righteousness to the believer is a glorious fact, but justification is not deliverance from sin but from deserved condemnation and wrath. *Justified gratuitously.* It is uncaused by anything in the believer. Faith has not caused it, faith is not a spiritual currency with purchasing power. It is rather the empty hand that receives, the eye which

beholds the landscape while contributing nothing to its beauty. The *gratuitous* manner of our justification stresses the absence of human merit.

Justified *by His grace.* Study the occurrences of the word *grace* in this epistle and especially in its contrasts (11:6). It reiterates and emphasizes the freeness of justification. The cause is found in God's heart. "For mine own sake" is His reason for being gracious. Grace is possible only where there is sin. God's grace is His highest glory and the sinner's only hope. Grace is costly to God, being made possible only *through the deliverance which is in Christ Jesus.* Note the steps. A free justification comes to us grace-wise, and behind grace there is an accomplished deliverance, and further back is the transaction on the cross. God's grace is not an unrighteous condoning of sin. It is a synthesis of the love and righteousness of God brought about by the reconciliation of their respective claims. God can be gracious because He has satisfied the demands of the law of righteousness and at the same time achieved deliverance for sinners.

Deliverance includes all that is meant in redemption. Back of it lies all the wealth of instruction contained in the Mosaic institutions concerning the Passover, the offerings, and the work of the Kinsman Redeemer. It includes also the future deliverance of the body (Rom. 8:23; Eph. 4:30). Here its direct result is a gracious justification from condemnation and wrath. The accomplished deliverance is *in Christ Jesus.* This peculiarly Pauline phrase always relates to the glorified Christ, not to the historic Jesus. And it is in Him as risen and glorified that the redemption exists, realized and complete. He has found eonian redemption. The unwarranted addition of the words "for us" subtracts from the truth (Heb. 9:12). There is deliverance for us because the power of God has achieved it, and it is in Christ Jesus, Who is our Deliverance (1 Cor. 1:30). It is ours not through Him, but as in Him, and not shared apart from Him.

25. How is deliverance made possible? This verse shows by what means and at what cost. *Whom God set forth.* In two other occurrences (1:13; Eph. 1:9) this verb clearly means purposed, but the noun is properly translated "purpose" and "show bread" (Rom. 8:28; Mat. 12:4). "Set forth" suits the context better than "purposed", and agrees with "manifested", "for a display," "toward the display," terms denoting publicity. The verb is in the middle voice which expresses God's interest. God Himself set forth, as His provision, Christ as Propitiatory in His blood. He made Christ a public spectacle before the eye and heart of all intelligent beings, giving therein a visible demonstration of His personal righteousness to which appeal can be made. God is satisfied with a Sacrifice of His own providing (Rom. 8:32; 1 John 4:10). The deliverance is in Christ as One Whom God set forth in propitiatory power.

It was sacrificial blood that made the throne of God between the cherubim a mercy seat, or propitiatory, and a meeting place for God and sinful man (Ex. 25:22). So the propitiatory efficacy by which the displeasure of God was removed lay *in His blood.* The direct purpose of propitiation is to avert the supreme peril which menaces the whole human race. It has reference to the indignation of God resounding from 1:18 onwards. The death of Christ was the end of that direful train of causation by which sin worked out wrath and death. His death in this context is not represented as the method by which God wins our hearts, but as that which propitiates outraged righteousness and averts impending doom (5:9). Christ owned and met the full requirements of justice. No theological argument is as potent as the facts presented. They find their final elucidation in the deliverance, accomplished first in Christ Who is roused and glorified, and then in sinners justified and at peace *through faith in His blood.* This faith is specific. It

accepts God's provision of a propitiatory Victim. It endorses Christ's acceptance of the just penalty, and is satisfied with God's judgment on our sin. Justifying faith is born when it sees God judging us on Christ's cross, and saving us in His deliverance.

Why propitiation is necessary is next shown. It is first of all to justify God's past forbearance. His purpose was *to display His righteousness,* which had been called into question by His leniency toward sinners, *because of the passing over of the penalty of sins which occurred before in the forbearance of God.* Forbearance which passes over sins without the infliction of due penalty is anything but admirable in a judge. It is not conducive to moral order, but rather to anarchy. *Passing over* is not remission. It did not revoke the penalty, but suspended it. For more than four thousand years God seemed negligent of His duty as Ruler to inflict the adequate penalty for sins. To David and others He said, "I have put away thy sin." Abram believed God and it was reckoned to him for righteousness. But what about his sin? Justice seemed to sleep and the Judge compromised by His forbearance. He was merciful, but apparently at the expense of justice. It was as though Darius, because of his love for Daniel, had saved him from the lion's den at the cost of the breach of his own law (Dan. 6:15). So ill-deserving are the best of men that when God accepts them His righteousness is questioned; He seems to think sin a light matter, and to be indifferent at least to some people's sins. The judge is condemned when the guilty is acquitted.

But God was carrying a suspense account till He should fully judge sin at the cross. There He inflicted the full penalty and displayed His righteousness beyond all peradventure of a doubt. The tragedy of the cross is the measure of human deserving. From Adam to Christ the penalty of sin had been passed over. Sin reigned in death, great judgment crises came, but none

of these really dealt with sin. Between Adam's sin and his judgment God interposed a promise. Between God and sin there was always a shielding promise till on the cross Christ was "made sin". Then for the first and last time God smote sin as it deserved. There was no forbearance or passing over in that dread crisis. God's righteousness was displayed in the adequate penalty inflicted on sin. The suspension of penalty through those generations was due to the cross having been present in the divine purpose before the ages.

When a judge is not swerved from the line of judicial duty by the illustrious name or high social and financial rank of an offender, the law receives unusual homage from the resolute integrity which does not permit rank to shelter the offender from justice. But what homage is paid to righteousness when the Judge Himself assumes the sin and its full penalty? Abraham is the only type of God as Father, and his sacrifice of Isaac divinely figures the sacrifice of God. "God will provide Himself a lamb." He provided the Propitiatory Victim. We are too finite and spiritually dull to appreciate the agony of bereavement and the pain in His own heart as He bruised His spotless and obedient Son. How costly to Father and Son is our deliverance we cannot measure, but we can understand something of the awful homage paid to the law of righteousness. God has not palliated or paltered with sin. We cannot begin to see sin as God sees it till we see how He treated it when it was imputed to His Beloved. He calls us to witness the display of His righteousness. Let us gaze upon it till we see something of the offensiveness and tragedy of sin.

26. *Toward a display of His righteousness in the current era.* Two things are displayed by means of propitiation: first, God's righteousness, compromised it seemed by His forbearance; and, second, a method by which He could righteously justify the ungodly. It vindicated God's dealing with sins committed before the crucifixion

and also vindicated His method in the current era. Had He visited the full penalties of sin on sinners He would have proved Himself just, but His purpose to justify the irreverent could not be attained by the execution of penalty. Propitiation has vindicated God, but further it has enabled Him to justly declare the sinner righteous; it has disposed of the past and creates the gospel for the present. Two things have been established. First, God's being Himself righteous in the character of Judge and Executive; and, second, God's righteousness as Justifier. The problem, solved at such cost, is how to unite these characters and activities, for there can be no gospel unless God can justify the irreverent, nor can there be a gospel unless God's righteousness is maintained. In Christ Jesus, the Propitiation, everything is done to harmonize the functions of the sinner's Judge and the sinner's Justifier. The death of Christ was propitiatory because in it God's indignation against and judgment of sin is finally expressed. Christ in dying took on Himself sin in its totality as the hideous reality which it is before God. The propitiation solves the problem, for it displays God's justice in judgment, honoring and establishing His law and at the same time providing the sinner a righteous standing ground in Christ. "For the One knowing no sin, He makes to be sin for our sakes, that we should be becoming God's righteousness in Him." In Him is the whole substance of our salvation, and it is ours who are *of the faith of Jesus.* His faith, which is the original spring of our faith, is that by which He achieved deliverance from the sin which He was made and the death which was its penalty. When we remember that He Who forfeited and suffered most was the highest Authority, then we see the perfection of obedience. For Christ went to the cross and died as King. He to Whom all judgment was given became obedient to death and received the penalty it was His duty to inflict. As we fellowship His faith in God, so He is made to us Right-

eousness. Happy are the men who repudiate religious righteousness, and who are no longer inwardly resentful that the righteousness they need is God's to be found only in Christ! His righteousness is not a corrected continuation of our own tower of Babel righteousness, but comes as wholly other than ours, as His. As long as we are looking for a righteousness without God we are refusing Christ and the joy of finding that He can satisfy our hunger and pacify our stormy conscience.

QUESTIONS

Can you think through the argument so far paragraph by paragraph? What does the phrase "yet now" reveal as to contrasted states? (6:22; 7:6; 15:23, 25; 1 Cor. 12:18; 13:13; 15:20; Eph. 2:13; Col. 1:21, 26; 3:8; Philem 11) What is the chief revelation of the gospel? What are the chief characteristics of this righteousness? (verses 21, 22) Do all welcome this gospel? Is it because they do not see the truth of verse 23? Is justification an act or a process? Are there degrees of justification? Is one justified at one time more than another? Do degrees of faith mean degrees of justification? May one justified person realize and enjoy the fact more than another? Can one be both condemned and justified at the same time? Does justification come by works or grace? Will anyone ever stand before God justified by His own works? (Phil. 3:9)

What does gratuitously mean in all its occurrences? (Mat. 10:8; John 15:25; Rom. 3:24; 2 Cor. 11:7; Gal. 2:21; 2 Thes. 3:8; Un. 21:6, 17) What relation has grace to deliverance? What is the difference between love and grace? What and whence is grace? (Rom. 1:5, 7; 4:4, 16; 5:2, 15, 17, 20, 21; 6:1, 14, 15; 7:24; 11:5, 6; 12:3, 6; 15:5; 16:20, 24)

Can obedience erase past sin? Can a parent justify his sinful child? Can he forgive him? Where is redemption found? Had God any part in the transaction on the cross? Is Christ's life or death propitiatory? Was Christ's death natural or penal? Would Christ have the right to slay a sinner? Has He a right to deliver as Kinsman-Redeemer? Was God's forbearance justified by Christ's death? Why did God's righteousness need vindication? Does God pass over sin now as He did before the cross? Has the death of Christ made a difference in His dealings with humanity? Did the cross cost the Father anything? Did it show his love as well as His righteousness? Did it show His hatred of sin? If the sinner cannot be justified, what must follow? Who is the Object of faith? Can we fellowship Christ's faith as we fellowship Abraham's? (4:16) Does God justify the righteous or the unrighteous?

GEO. L. ROGERS

Chapter XIII

COMPLETENESS IN CHRIST

> And *He*, indeed it is Who gives the apostles, the prophets, the evangelists, the pastors and teachers for *the readjusting of the saints*, with a view to the work of dispensing for the upbuilding of the body of Christ, until we should all attain to the unity of faith, and *the realization of a son of God*, to *mature manhood*, to *the adult stature* of Christ's complement, that we should by no means still be *minors* (Eph. 4:11-14).

With the Readjustment of the Eons (Chapter VI) and the revelation of the "secret designated before the cons for our glory" (1 Cor. 2:7, 8; Eph. 3:9-12), there was created a necessity for "the readjusting of the saints", that they might attain to the unity of faith and the realization of their sonship, maturity, and the transcendent spiritual blessings and grace glorious with which they have been graced in the Beloved in the Secret Administration which now obtains. That we may better appreciate the realities of the spiritual blessings which are ours in Christ Jesus, it will be helpful to go back and consider the elementary course of instruction, termed the "first principles" of the oracles of God (Heb. 5:12) by which God schooled the sons of Israel, leading them to Christ, the great Antitype.

First, it is to be noted that God dealt with His earthly people as with a child. All from Moses to Christ were in the primary grade, so to speak, their text book being composed of types and shadows, outward forms and ordinances of a divine service carried on in connection with a divine dwelling place. Through this arrangement

of material forms, God addressed Himself to their senses, and by means of the object lessons or "first principles", instituted a parallel between the material and the spiritual. The removal of bodily defilement by water, served to illustrate the cleansing of spiritual uncleanness by means of His Word. A tabernacle, or a temple, made of gold and silver and brass, of linen, of wood, and various other materials, typified His glorious dwelling place, while the order of divine service carried on through a priesthood, constituted the way of approach for blessing (Exodus, chapters 25, 26, and 27).

In due time, Christ came (Gal. 4:4), the great Antitype of it all, and at the cross revealed the heart of God fully and perfectly. Since then God has "filled up", or completed His Word, and now offers a *complete* course. Christ Himself is our Text Book. In Him there is *maturity* (Col. 1:25-28).

> Wherefore, *leaving the rudiments* of the word of Christ, *we should be brought on to maturity*, not disrupting again a foundation of repentance from dead works, and faith on God, of the teaching of baptizings, besides the imposition of hands as well as the resurrection of the dead, and eonian judgment. *And this will we be doing if God should be permitting* (Heb. 6:1-3).

This Scripture reveals that it is not God's purpose that His people should always remain on the way and never reach the goal (Heb. 5:11-14). However, instead of the Hebrews *leaving* the rudiments of the Word of Christ for *maturity*, they forsook them for apostasy. Instead, by going back to Judaism, they crucified for themselves the Son of God again, holding Him up to infamy. Yet while thinking upon Israel's sad plight here in the sixth of Hebrews, there rings a solemn warning in our ears:

> *Beware, that no one shall be despoiling* YOU *through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with* CHRIST (Col. 2:8).

Beloved reader, this solemn admonition was not writ-

ten simply to fill up space in God's Word! It is a mighty appeal from the great loving heart of God to His saints in behalf of their *perfection*, or *completeness, in Christ.* Yet in spite of its warning, think of the multiplied multitudes who have gone blindly into the snares and toils of men. True, exultant joy and heart satisfaction are found *only* by those who *know* their *completeness in Christ,* and that can only be found by heeding this divine "*Beware!*"

PHILOSOPHY AND HUMAN TRADITION

From the very first of these studies, I have warned against philosophy and empty seduction in accord with human tradition. I have been scrupulously tedious that it find no place in the work. The Scriptures in their purity have been continually emphasized as sufficient to make us wise unto salvation, through faith in Christ Jesus, and to fit us out for every good work. I realize the mighty power of tradition, having observed very sorrowfully, through years of evangelism, its effect among the saints of various faiths and orders. Over and over again, I have seen them brought face to face with some blessed truth in God's Word, recognize and acknowledge it, but turn their back upon it for their traditions. O how I would that God might be pleased to use this feeble effort to sound forth His "Beware!" that everyone who reads it may be blessed with the full heart-satisfying realization of their completeness in Christ.

THE ELEMENTS OF THE WORLD

We are also warned to beware of philosophy and empty seduction in accord with "the elements of the world". This brings us face to face with the study of that which has despoiled Christendom today to such an extent that if Paul were permitted to return he would find his worst fears realized. He takes up the subject with the Galatian saints, by relating his former condition and that of his Jewish brethren, when they were enslaved

under the bondage of the elements of the world, saying:

Thus we, also, when we were *minors*, were *enslaved* under *the elements of the world*. Now when the full time came, God delegates His Son, come of a woman, *come under law*, that He should be *reclaiming those under law*, that we may be getting the *place of a son* (Gal. 4:3-5).

Here we find that the sons of Israel, during the period of adolescence, were in *bondage* under "the elements of the world". These "rudiments", or elementary religious observances, are "infirm and poor" (verse 9), and are set in contrast with Christ and our completeness in Him (Col. 2:10). They were necessary in the education of Israel, and served an essential purpose in the progress of revelation, but no one, knowing the liberty of sonship, would tolerate their shackles for an instant. Some of the nations, coming to know God, and obtaining the "spirit by hearing of faith", were despoiled through their endeavoring to be "made perfect by the flesh" (Gal. 3:2, 3).

But then, indeed, having no perception of God, you are slaves of those who, by nature, are not gods. Yet now, knowing God, yet rather being known by God, how are you turning back again to *the infirm and poor elements* for which you want to *slave again anew*, (Gal. 4:8, 9)

In this Scripture we find Paul putting the Mosaic ceremonial on a par with heathen rites! The gentiles, whom Paul addresses here, were *not* turning back to their previous idolatry, but to observances under the law which they had not practiced before, yet, in God's sight, it is all the same as if they had returned to their old rites of heathenism! But what are these "infirm and poor elements" for which they want to *slave anew?* Let us read it seriously:

You are scrutinizing *days* and *months* and *seasons* and *years* (Gal. 4:10).

There we have it as clear as language can make it. Dear reader, do you observe any of these things? If you

do, you are under *bondage* and being *despoiled* in the sight of God. Think of poor despoiled Christendom! What would Paul say if he could look upon their ritualistic observance of days, months, seasons, and years? Would he not be *afraid* of them indeed, and lament in bitterness of heart that his "labor had been bestowed in vain" (Gal. 4:11)? Remember, dear reader, that only by heeding God's "Beware!" can we have freedom from all this bondage from which Christ frees us and rest complete in Him. Yet today, on all sides, we find the saints enslaved to *the elements of the world,* being taught, through the directions and teachings of men, to observe days, months, seasons, and years as a means of being pleasing to God, when, in reality, it ignores His warning against all such and denies *the completeness He has made for them in Christ!* It is serious beyond expression. Yet the warning against it all is so unmistakably clear, that no one who will give ear to God's holy Word need go astray in the matter:

> Let no one, then, be judging you in food or in drink or in a particular festival, or new moon, or sabbaths, which are a shadow of those things which are future—but the body is of the Christ (Col. 2:16, 17).

In spite of this charge, think how God's saints are being "judged" on every side, and being told to observe days and abstain from foods and drinks as a part of their *religion!* Through the edicts of men and false translation, the saints have been seduced into believing that Sunday is the "first day of the week" or "the Lord's Day" of the Bible, and that it should be religiously observed. It comes as a tremendous shock to know that the Scriptures, correctly translated, say nothing concerning the "first day of the week". Sunday, a heathen holiday, in accord with the directions and teachings of men, has become a spurious sabbath, the observance of which has become the badge of apostate Christendom! For the benefit of those who do not know and may ques-

tion the truth of this statement, let us give ear to the voice of historians:

> Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day [Sunday] is known to have been ordained, is the edict of Constantine, 321 A. D. (Chambers Encyclopedia, article "Sabbath").

> Constantine the Great made a law for the whole empire [321 A. D.] that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work (Encyclopedia Americana, article "Sabbath").

> The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A. D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday *(venerabili die Solis)*, with an exception in favor of those engaged in agricultural labor (Encyclopedia Britannica, ninth edition, article "Sunday").

Now let us hear Constantine's edict, which may be considered the original Sunday law, and the model after which all Sunday laws since have been patterned:

> Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven (Edict of March 7, 321 A. D., Corpus Juris Civilis Cod., lib. 3, tit. 12:3).

Here is unquestionable testimony that the observance of Sunday was only a commandment of man. Not so much as a single line of Scripture authorizing its observance by the saints can be found from Genesis to Revelation. Beginning with Constantine's edict in 321 A. D., followed by the combined efforts of church and state, together with apostasy from the truth, there resulted an almost universal observance of the day by the time the King James Version of 1611 was made. Then, apparently, to give scriptural support for the observance, the translators actually corrupted the *original* text in a most unbelievable manner. Let the reader examine any Greek text of the Scriptures, and study Matthew 28:1; Mark 16:

1, 2; Luke 23:56—24:1; John 20:1, 19; Acts 20:7 and 1 Corinthians 16:2 and see what support he finds for the phrase the "first day of the week" as is found in our common Bible. The phrase in the Greek is *mia tōn sabbatōn,* and reads literally "one of the sabbaths". But it was glossed over in the following manner: They altered "one" to read "first", inserted the word "day", and worse yet, changed the plural "sabbaths" to the singular "week"! Can we think of a more perfidious and deceptive act of man? And the corruption has been received and is now defended by Christendom as an oracle of God! Some, through the seduction, think they are in strict accord with truth by observing the Lord's supper on each "Sunday", believing it to be the "first day of the week" of the Bible, the day on which Christ arose from the dead, and that the early disciples met to break bread on this day. But when we give scrupulous consideration to what has been revealed in the *original text,* apart from the interpolated corruptions of men, we will find that Christ was roused from the dead on Saturday, the Jewish sabbath, and that every recorded meeting of the disciples in the Scriptures (during the Pentecostal administration of the book of Acts) was on "one of the sabbaths" and *not* on Sunday. Not until the apostles had all died and God's Word had been buried under three hundred years of human tradition and Constantine's edict had been enacted, does Sunday find any place in the worship of the saints above any other day. Furthermore, to call it "the Lord's Day" is simply overlaying one error with another! The Lord's day, of which John speaks, is the future day of Jehovah, into which John was transported *in spirit* and permitted to view and record the terrible judgments by which the kingdom of God will be inaugurated upon the earth. How absurd to insist that John saw and wrote the book of Revelation on Sunday!

When we recognize God's "Beware!" and allow no one to judge us concerning festivals, new moons, or *sabbaths,* which are a *shadow* of those things which are future, but *hold to the Head*—Christ—in Whom we have our completeness, then, and then *only,* will we be pleasing to our heavenly Father in this Secret Administration, and have no reason for marring His holy Word to uphold unscriptural practices. To religiously observe days, months, seasons, and years is turning back from the Substance to the shadow. Paul states the attitude for the saints in the matter in Romans fourteen, five and six:

> One, indeed, is deciding for one day against another day, yet one is deciding for every day. Let each one be fully assured in his own mind. He who is disposed to a day is disposed to it to the Lord; and he who is eating is eating to the Lord, for he is thanking God.

There is nothing wrong in setting aside a day to the Lord. Custom has now made Sunday the most convenient for this purpose, but we are *not* to look upon it as a day sanctioned by God for divine worship above any other day. The observance of a day as a matter of law-keeping, or as a means of salvation, whether it be Sunday or the seventh day sabbath, is condemned in the Scriptures in this administration of grace wherein God made us complete in Christ.

YOU ARE COMPLETE IN HIM

> . . . in Him the entire complement of the Deity is dwelling bodily. And *you are complete in Him* (Col. 2:9, 10).

It seems difficult for the saints to discern that the divine religion given to Israel in the flesh, of another administration, may become the greatest hindrance toward an appreciation of the grace and spiritual blessings which are ours in Christ Jesus in the present secret administration. As our Complement, He is the *end of all* religion, and any return to ritualism despoils us and we lose the enjoyment of our possessions through Legality

levying an attachment on us. Christ Himself is the Substance of which all ritual was but the shadow. The *blood* of Christ *alone,* unaided by any accessory or adjunct of any kind, apart from the observance of any fleshly rites or ordinances—the blood of Christ alone in the fresh unsupported vigor and power of its solitary majesty, clears the way to the very presence of God, *perfect* and *complete.* Being then complete in Christ, anything we may do with a view to effecting our salvation before God only sullies and tarnishes the perfect work He has wrought in Him for us. It means even more, for any attempt to observe the "first principles" today, makes Christ of no effect, we *fall out of grace,* and become debtors to do the whole law. It is an offense far worse than Adam committed in Eden. Dear reader, heed God's "Beware!" and rest in the peace which comes through the blessed realization of your completeness in His Anointed.

CIRCUMCISION

. . . in Whom you were circumcised also with a circumcision not made with hands in the stripping off of the body of flesh in tne circumcision of Christ (Col. 2:11).

Circumcision was but a shadow. The substance is Christ. It figured death. He fulfilled it. This is circumcision indeed; though "not made with hands", it was accomplished on the cross apart from us altogether, yet is the *only real,* the *only true circumcision.* The sons of Israel were *not* circumcised—they only shadowed it in their *maim*cision. Now, *we* in Christ, are *circum*cision in reality. Paul admonishes us to

. . . *beware* of the *maim*cision, for *we* are the *circum*cision who are offering divine service to God in spirit, and are glorying in Christ Jesus, and have no confidence in flesh (Phil. 3:3).

Here we find that circumcision is not obsolete, but a present, powerful, potent truth. Christ, the believer's Fullness, or Complement, descended into death itself, in

the stripping off of the body of flesh in His death on the cross. In Him we are circumcised with a circumcision *not made with hands.* This is circumcision perfect and complete. Anything we might add in this respect would only be an offense toward God. But how glorious to think of the wonderful, the marvelous grace of God, to make such a full deliverance for us, complete and apart from any ordinance we perform on the flesh ourselves. Yet our circumcision is only a part of the truth of our completeness in Christ. It leaves Him on the cross, lifeless. There must be a burial and resurrection. This brings us to the consideration of baptism.

BAPTISM

Being entombed together with Him in baptism (in Whom you were roused together also, through faith in the operation of God, Who rouses Him from among the dead, . . . (Col. 2:12).

Here is baptism such as the sons of Israel never knew. Their ceremonial cleansing in water was only a weak type of the real baptismal cleansing through Christ's burial and resurrection by the powerful operation of God. We have died together with Him, and have been buried together with Him and raised from the grave also—not "a watery grave by the strong arm of the baptizer", but *in Him,* by an Almighty arm—"*through faith in the operation of God,* Who rouses Him from among the dead". Just as we are not circumcised in flesh, but in spirit, so also with baptism. *His* baptism, just as His circumcision, we reckon as our own. He was buried; so were we. He arose; we also are risen. He ascended and was seated at the right hand of God among the celestials; so are we. By the power of His spirit we enter into the blessed potent truth and have access, complete and perfect, to the very presence of our heavenly Father. How preciously satisfying is the thought to the weary heart!

Now let us consider the progression from adolescence to maturity, from the flesh to the spirit. The ministry of

John the baptist and our Lord was characterized by *one* baptism—that in *water*. Yet John bore record concerning Christ:

> *I*, indeed, am baptizing you in water for repentance, yet He Who is coming after me is stronger than I, Whose sandals I am not competent to bear. *He* will be baptizing you in holy spirit and fire (Mat. 3:11).

And Christ, just as He was about to ascend, confirmed John's declaration, saying:

> John, indeed, baptizes in water, yet *you* shall be baptized in holy spirit after not many of these days (Acts 1:5).

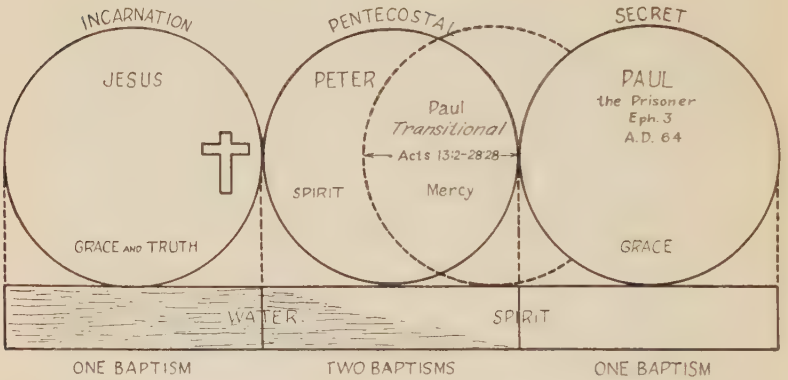
Then from Pentecost until the close of the Acts period, *two* baptisms obtained—water and spirit. However, in the dispensation of the evangel of God among the nations by Paul, during the Transitional Administration (Acts 13 to 28), water takes a secondary place, while the baptism of the spirit becomes the portion of all.

With Paul's imprisonment, for us the nations (Eph. 3:1), closing the Pentecostal era and revealing the present Secret Administration (Eph. 3:9), there was a return to "*one* baptism" (Eph. 4:5). The question arises: Is it *water* or *spirit?* The Ephesian epistle gives the answer, "when believing, also, you are sealed with the holy spirit of promise" (Eph. 1:13). This alone entitles all to the spiritual blessings among the celestials in Christ Jesus. It is now that 1 Corinthians 12:13 finds full recognition:

> For *in one spirit we all are baptized into one body*, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit.

Without this baptism in the *one spirit*, there could never be the *one body*. It is by the *one spirit* that we are united one to another and have access into God's presence. Thus we see that gradually, a step at a time, the progression has been away from the outward expression by means of water, toward the end—the *inward reality*,

by means of the spirit. This may be graphically illustrated as follows:



All cleansing and sanctification (which water only figured) was really done by spirit. Water came first to instruct the lower classes in God's school. But now, *in* spirit, maturity, perfection, completeness, fullness, entirety, satisfaction — call it what you may — *has come* (Col. 2:9, 10), and it is our glorious privilege to enter into the joy of the solid, satisfying fullness of God's finished work. Whatever joys and glories the future may have in store, even though our bodies be transfigured like unto His body glorious at His coming, nothing can add to our completeness in Christ, which is already our portion now *in spirit*. No ordinance upon the flesh, no prayer, no devotion, no wilful ritual, no asceticism—nothing can make us more acceptable, for the spirit of God has cleansed us to His perfect satisfaction and we are fully equipped for His presence, blessed with every spiritual blessing among the celestials, holy and flawless in His sight. Nothing can bring us nearer, nothing can make us dearer. "The consummations of the eons have attained" to us. How can we hope for more?

Being, then, complete in Him, no fleshly rite can add to our completeness. If we do add it, we are denying that His work in our behalf has fully met God's claims. We dishonor that work by subtracting from its potency, and spoil it by adding something of our own dead, putrifying flesh.

By recognizing God's "Beware!" and realizing our completeness in Christ, *through faith in the operation of God,* may His grace keep us from being despoiled by philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and constrain us to refuse these ordinances upon the flesh—both circumcision and baptism—and rest alone in Him in Whom there is no lack.

Complete in Christ my Saviour,
  How precious is the thought!
God finds in me the pleasure,
  For which He longed and sought.

Complete in Christ my Saviour,
  On love alone I lean,
In self I seek no solace,
  In Him alone I'm seen.

Complete in Christ my Saviour,
  How can I hope for more?
His grace has brought each blessing
  His love has kept in store.

Complete in Christ my Saviour,
  My heart is satisfied,
For He is all sufficient,
  What need for aught beside?

ADLAI LOUDY

A RECENT issue of *Das Propetische Wort* contained tidings concerning a Jewish Christian church, in Germany, which is a remarkable sign of the times. These Jews accept the so-called New Testament as well as the Old, and acknowledge Christ as their Messiah. They have not, so far, allied themselves with any division of Christendom, and it not likely that they will. They strongly oppose some of the teachings which take all blessing from the Jews and give them to the gentiles.

We know that, in the end time, such "churches" as this will flourish in Asia Minor, for they are found there when the day of Jehovah begins. Until recently it was difficult to imagine a company of Jews forming a separate "Christian" church of their own. The few who believed sought a haven in the gentile congregations. Now this is changing.

We do not wish to imply that this company of believers will be included in the coming kingdom administration. Whether they know it or not, their destiny is celestial. But their acts, coupled with the other movements among God's ancient people, shows that He is about to return to bless them according to His promises.

THE EARNEST OF THE SPIRIT

THE need for the possession of God's spirit has been felt from the earliest times. When Israel left the land of bondage they craved flesh to eat as they were wont to have in Egypt. Moses breaks down beneath their murmurings and cries to Jehovah in his distress. But Wisdom knew that flesh was not the need, but spirit. So Jehovah bids Moses gather seventy elders to receive the same spirit that rested on him. A cloud, the emblem of His spirit in those dim days, covers them. His spirit rests upon them. They prophesy.

A strange thing occurs. Jehovah said He would put His spirit on *seventy*. As it was, only sixty-eight are in the appointed place, standing near the tent of testimony. Two, whose names mean Affection and Affectionate-Deity (Medad and Eldad) are not there. They remained in the camp. Did the spirit pass them by? Such a breach as this in the regular ritual of the tabernacle would be an unpardonable transgression (Num. 11). But the spirit refuses the limitations of the flesh and ignores what it deems so important. Distance, and time, and place, so vital in physical affairs, are nothing to spirit. Eldad and Medad are not left out, though they are not in the appointed place. They lift their voices in the camp, far from the tent, speaking Jehovah's word! What must their neighbors have thought! How dared they! What an awful thing to do! It must be stopped! A young man runs and tells Moses. Joshua chimes in: "My lord Moses, forbid them." But Moses answers: "*Would that all Jehovah's people were prophets and that Jehovah would put His spirit upon them!*"

So the seventy helped Moses bear the burden of the people by the spirit imparted to them by Jehovah. We need not more than make mention of Joshua, who by this spirit brought Israel into the land Jehovah promised them: of Othniel and Gideon and Saul and David, of Elijah and Elisha, and all the prophets who served Jehovah's people as His spirit gave them capacity. The Messiah fills up the measure of the spirit's power and accomplishes all His mighty work by its anointing. "I have put My spirit upon Him," said Jehovah (Isa. 42:1). Even in that coming day of blessing for this earth the power behind material good will be Jehovah's spirit. The essence of that kingdom does not lie, as some supposed, in food and drink, but in the righteousness and peace and joy which His spirit imparts (Rom. 14:17).

THE PROMISE OF THE SPIRIT

Is Moses' wish ever to come true and *all* Jehovah's people receive His spirit? Ezekiel foretells a day for his people when this will be fulfilled. ". . . a new spirit will I put within you" (Eze. 36:26). What new spirit is this? "I will put *My* spirit within you and make you walk in My statutes, and you shall keep My judgments and do them. And you shall dwell in the land which I gave to your fathers; and you shall become My people and *I* will become your God" (Eze. 36:27, 28). Nothing less than the word of Jehovah will bring life to their dry bones. "Behold," says He, "I will cause spirit to enter into you, and you shall live" (Eze. 37:5).

"Except anyone should be begotten of water and *spirit* he cannot be entering into the kingdom of God" (John 3:5). Isaiah bears a like testimony. The desolation shall continue "until spirit be poured out upon us from on high" (Isa. 32:15). And again, "I will pour My spirit upon thy seed and My blessing upon thy issue" (Isa. 44:3). Peter refers to this on the day of Pentecost: ". . . and you shall be obtaining the gratuity of the

holy spirit. For the promise is to you and to your children, and to all those afar, as many as ever the Lord our God should be calling" (Acts 2:39). Many of Jehovah's people, like "Affection" (Medad) in the camp of old are, physically, at a distance from the place of blessing. They are afar, scattered among the nations. They are not eligible to the physical enjoyments which the land will produce. But this cannot hinder a *spiritual* blessing, however it might interfere with their material welfare in Jehovah's day.

This spirit was not promised to the nations. Moses' wish went the great length, as he thought, of embracing all of Jehovah's people. God's promise, through Joel, goes further than this. It includes *all flesh* (Joel 2:28; Acts 2:17). Not all flesh at all times, but all flesh after the nation of Israel receives this blessing and thus becomes the channel to convey it to the other nations. The Jews had no thought whatever that the spirit would be imparted to men of other nationalities before the time mentioned by Joel, after God has judged all nations in the valley of Jehoshaphat.

THE PROMISE CONFIRMED

The greatest of all prophets born of woman was John the Baptist. He was filled with holy spirit even before his birth. In spiritual capacity he was fitted for and filled the place of Elijah. As that great prophet must come and restore all things, so he came to prepare the people for their Messiah. Elijah himself shall truly come, but the spiritual power he will exercise has already been present in Israel (Mat. 11:11-14). But greater and higher than all is the One Whose very generation was by holy spirit. He is that life-imparting Spirit on Whom the fulfillment of the promise depends. As to His flesh He was David's Seed. As to His most holy spirit, He was God's Son (Rom. 1:3, 4). God, the Father of spirits (Heb. 12:9), was His Father. But, while He was on

earth, He did not fulfill the promise concerning the spirit. Ever and anon He referred to it, but deferred its fulfillment until His exaltation.

THE HINDRANCE

What was the hindrance? Strange words fell on their ears when He spoke of this and His departure. Sorrow filled their hearts at the thought of His leaving them. Yet He tells them: "It is expedient for you that *I* am coming away, for if I should not be coming away, the consoler will not be coming to you. Now, if I should be gone, I shall be sending it to you" (John 16:7). While He was with them in the world He kept them and taught them and comforted them. He was their *Paraclete* or Consoler (John 17:12). Lest His departure should bereaved them, He promises another consoler, which would remain with them. This spirit would be their teacher and keeper and consoler (John 14:16, 26).

But why not have both Paracletes at the same time? Why wait until after His departure? Speaking of it once, He cried, "If anyone should be thirsting, let him come to Me and drink. He who is believing into Me, according as the scripture said, out of his bowel shall gush rivers of living water." Then we are informed that He said this concerning the spirit which those believing into Him were about to get. For holy spirit was not as yet given, seeing that Jesus *was not as yet glorified* (John 7:37-39). He was the only temple of the divine spirit during His humiliation (John 2:21). He alone could furnish a draught for the thirsty. But, wonderful to relate, the time was to come when those who believed into Him should become a channel for this living water, this life-imparting spirit. Let us embed this deeply in our hearts: The spirit was not given by the "lowly Jesus", but by the glorified Christ. *The measure and plenitude of the gift of the spirit is gauged by the glory that He gets.*

After His sufferings He returns to them in the subdued glory of the pre-ascension days, and gives the disciples holy spirit, with authority to forgive sins (John 20:22). Yet He bids them remain at Jerusalem for the fulfillment of the Father's promise, after He Himself has ascended into the heights of heavenly glory, from whence He would send the gift.

At Pentecost Peter proclaims the exaltation of Messiah, thus removing the hindrance to the free outflow of the spirit. He proclaims the conditions on which the spirit will be imparted. "Repent and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit. For the promise is to you and to your children, and to all those afar, as many as ever the Lord our God should be calling." This is not confined to the land. Like all the spirit's work, it is unhindered by place or distance. The sons of Israel who (like Medad and Eldad at a distance from the tabernacle) were scattered among the nations, were eligible to this spiritual blessing, as well as those in Jerusalem.

Israel knew, from Joel's prophecy, that after Jehovah's day set it, it would be extended to all flesh. Yet at this time they had no such thought, not even that it might include non-Jewish proselytes dwelling in the land. Indeed, until they once more rejected Christ in the stoning of Stephen, this blessing was confined to Israel's narrow pale and the city of Jerusalem. But after that, Philip proclaims Messiah to the Samaritans, and they were baptized into the name of the Lord Jesus. But holy spirit did not fall on them. The kinship they claimed with Israel was based upon the flesh. The spirit repudiates the flesh and ignores its pretensions. The flesh cannot channel spiritual gifts. Only in answer to the apostles' prayers, and the laying on of hands, do they also receive the spirit (Acts 8:5, 15-17).

How different is Cornelius' case! Physically, he is

further removed than the Samaritans. In fact, though he was a proselyte, a devout worshiper of Jehovah, the God of Israel, and dwelt in the land He gave them, he was loathed instead of loved, as Jehovah's laws commanded (Deut. 10:19). Even Peter dreaded to enter his house or eat at his table, and his fellow saints were furious about it. Israel had forgotten Egypt and their bondage, so, instead of loving a stranger as themselves, they made him keep his distance.

God uses extraordinary means to induce Peter to go to Cornelius and proclaim that which was sent to the sons of Israel (Acts 10:36). But, having been convinced that God is not bound by the letter of their law, he is persuaded to go with Cornelius' messengers. His first words were not at all reassuring: "*You* are versed in the fact how illicit it is for a man who is a Jew to be joined to or approach another tribe . . ." (Acts 10:28). While Peter was still telling them what Jesus of Nazareth did by the power of holy spirit, and of the pardon of sins through His name, a marvelous thing occurred. *Holy spirit fell on all the aliens who heard his word!* And not only so, but they spoke languages and magnified God, even as the apostles themselves had done at Pentecost (Acts 10:44, 46).

The Circumcision who were present were astonished. It was too late for baptism or prayer, or the laying on of hands, or any ceremony prior to the spirit's coming. The flesh had such a large place with them that God's gracious action seemed inexplicable. Since Cornelius and his household received the spirit, Peter is forced to join them by baptism to the cleansed company at Jerusalem. Though he was chief of all the apostles, he had to answer for such a flagrant transgression as this! "You came in to uncircumcised men and ate with them!" It took much talking to stop the mouths of these believers.

Until this time the disciples, the repentant, the baptized, the proselytes, received this gift. But nowhere did

He promise it to His enemies. If we read His word aright, they were to be utterly destroyed from among His people. The most malignant enemy Messiah ever had among mankind rose and wrought havoc among the ecclesias and destroyed His saints. In the very height of his rebellion Saul of Tarsus is stricken to the ground, blinded by the glorious brightness of Messiah's presence. Ananias (meaning *whom Jehovah graciously gives)* is sent to him to restore his sight and that he might be filled with holy spirit. He eventually becomes a prophet and a teacher at Antioch (Acts 11:19-29; 13:1).

The first mission ever directed by holy spirit was that of Barnabas and Saul. Christ Himself, before His ascension, had sent out the twelve. This new ministry was not only distinct from theirs, but also from the previous service of Saul and Barnabas themselves. The *holy spirit* separated them. The *holy spirit* sent them forth. It is only as we see this that we realize the intensely spiritual character of the work they did.

The first extended account of this mission is concerned with their visit to another Antioch, in Pisidia (Acts 13:14-52). For the first time we hear of *justification.* For the first time we read that the law is superseded by faith. For the first time the *nations* are brought into the light and receive eonian life. After Barnabas and Paul are forced to leave, we find that the disciples are filled with joy and holy spirit. What stress is laid on the operation of the spirit in all this! They are sent by holy spirit. The blessings proclaimed are spiritual. The disciples are filled with holy spirit.

When the mission had been accomplished, and they had returned to Antioch, from whence they started, certain men came down from Judea, insisting on the necessity of physical circumcision for salvation. In the subsequent discussion the one point which outweighed all others, and which finally decided the matter against the Judaisers, was thus put by Peter: "God, the Knower

of hearts, testifies to them, giving the holy spirit according as to us also, and does not discriminate at all between us and them, cleansing their hearts by faith'' (Acts 15: 1, 5, 8, 9). So it was acknowledged, even by their opponents, that believers among the nations received holy spirit by faith, when they believed, apart from repentance, baptism, or laying on of hands.

This seems to be a departure from the strict letter of the promise, for it contained no hint of spiritual blessings for the other nations until after the Lord had entered upon His earthly glories. Perhaps the reason is this: Though His glorious feet have not yet stood upon Mount Olivet nor touched a spot in Israel's land, He has come, in sun-dismaying splendor, *outside that land,* upon the distant Damascus road, leading to an *activity* (such is the meaning of the city's name), in harmony with such grace, for He claims the worship and fealty of His worst enemy.

The ministry of Saul (or rather Paul, his spiritual cognomen) is based upon and proceeds from this glorious sight. Just as John the Baptist anticipated Elijah, being endued with his spiritual capacity, so Paul anticipates the mission of Israel in the coming eon, by means of his enduement with the nation's spiritual power. Messiah cannot be present in person among His people in their land, nevertheless, *in spirit,* He now goes outside the land, where He never could have gone while still on earth. In spirit, He now walks up and down the land of aliens, who have no claim on Him in flesh.

THE EARNEST OF THE SPIRIT

The characteristic feature of Paul's itinerant ministry was that all received holy spirit on believing. Nothing but faith was required for the gift. It was by faith in order that it might accord with grace. Consequently, while it was not, strictly speaking, the promised gift (for it was so gracious that it came to them apart from any

promise) it is a gift *with* promise. It is a promissory gratuity. God does not give His spirit without, at the same time, pledging Himself to further favors. Hence it is called the holy spirit *of* promise (Eph. 1:13).

An earnest is not only a pledge of future payment, but is a part of it. It is the same in character. All our blessings are spiritual, hence we are given the spirit as an earnest. This, of course, is temporary, pending the deliverance of all that has been procured for us. Our heavenly honors cannot be realized until the usurping powers of darkness, who now reign among the celestials, are cast out. Meanwhile, we have not only the promise in the Scriptures, but the pledge in our hearts. We have a small foretaste of our spiritual wealth the moment we believe. A. E. K.

EVERLASTING PUNISHMENT

THE "Hell Number" of *Grace and Truth,* organ of the Denver Bible Institute, has an article entitled "Is Everlasting Punishment Everlasting?" Almost all of it is devoted to an attack on the truth we teach. The basis of their argument is *wrongly* dividing the Word of Truth in regard to unbelievers. Statements which are definitely limited in time, and applied to comparatively few in the Scriptures, are indiscriminately applied to all. They seem to be quite unconscious of the grave wrong they are committing, for they confidently present a few texts, *wrenched from their contexts,* and abuse them in a way which must be most offensive to God. A letter was sent in reply. The article itself and a lengthy answer will be published later if room can be found for it in one of the special numbers we plan for next year. If those responsible for *Grace and Truth* should publicly acknowledge the wrong dividing which they have done, we hope to be informed of it, for we will be glad to know of their repentance on this one point.

It is time that those who claim to "rightly divide" the word of truth should apply it to the fate of unbelievers. "Everlasting punishment" in the twenty-fifth of Matthew, is applied *only* to a few of these, who do not succor the Jews during their great tribulation. Anyone who applies it indiscriminately to all men at all times is wresting the word of God. The same is true of the distortion of those passages which speak of the torment of another small group. The extention of this torment to include all is proof only that men are so eager to torture their fellows that they do not hesitate to torture the Scriptures in order to make God a party to their awful heresy.

PAUL IN CORINTH

At the inception of Paul's ministry in Athens (17:16) we have Paul *waiting for Silas and Timothy*. So, in the corresponding section of the structure (201^2: 18:1-3), we have Paul *abiding with Aquila and Priscilla* at the inception of his ministry in Corinth.

"After these things, departing from Athens, he came to Corinth. And finding a certain Jew, named Aquila, a native of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius directed all the Jews to depart from Rome), he came to them, and, because they were of a like trade, he remained with them and worked, for they were tent-makers by trade."

Undoubtedly, Paul's purpose in coming to Corinth was to establish a center for the diffusion of the evangel in Achaia, such as Thessalonica had proven to be in Macedonia. For this purpose no better location could have been chosen than this large mercantile city, in which were focused the commercial activities of the East and the West, the trading center between Asia and Italy. It was a place from which the evangel might naturally be expected to spread in all directions.

It is interesting to note how Acts 18:1-3 illustrates the truth "that *all* is *out* of Him and *through* Him and *for* Him" (Rom. 11:36). Paul needed an abiding place in Corinth. He found it with a certain Jew, Aquila, and his wife Priscilla. They had but recently come from Italy. Why? Because the Roman emperor, Claudius, had driven all Jews from Rome. What drew

Paul to this particular Jewish family? He and Aquila were both of a like trade—tent-makers—and so he remained with them and worked at this vocation. Through this association in their secular work, Aquila and Priscilla were doubtless won to the Lord Jesus Christ by Paul. Ever afterwards they were staunch friends and supporters of Paul and his ministry. Not only so, but later they were enabled to take Apollos and expound to him "the way of God more accurately" (Acts 18:26). Moreover, because Paul worked with Aquila at tent-making, he was able to overthrow his critics, who ascribed mercenary motives to him, by his irrefutable statement that he was toiling, working with his own hands (1 Cor. 4:11). Furthermore, he is thereby enabled to show his accusers that, although he has a right to demand of them that they should minister to his material needs in return for his ministration to their spiritual welfare, he is willing to forego this right lest he might thereby be giving hindrance to the evangel of Christ. And his critics are put on the defensive when it is revealed to them that, in receiving vast spiritual wealth from Paul without recompensing him in carnal or material things, they are on a similar plane to the man of the world who acquires vast material wealth without offering any just recompense for that which he receives. See 1 Corinthians 9:1-18. Surely *all* is *out of, through* and *for* Him!

In Acts 18:4, 5, we find Paul arguing in the synagogue, "Now he argued in the synagogue every sabbath and persuaded Jews as well as Greeks. Now, as Silas as well as Timothy came down from Macedonia, Paul was pressed in the word, certifying to the Jews that Jesus is the Christ."

As his custom was, Paul first turned to the Jewish synagogue, persuading Jews and Greeks, but he seemingly did not proclaim Jesus as the Christ until he was rejoined by Silas and Timothy. We are told that they came from Macedonia. Paul had left them in Berea

(Acts 17:14). He had sent back word from Athens that they should quickly come to him (verse 15). It was while he was waiting for them (verse 16) that he made his proclamation to the Epicurean and Stoic philosophers of Athens. We are not told whether they joined him in Athens, and were again sent back to Macedonia, as is suggested in 1 Thessalonians 3:1, 2, or whether Paul, in view of the disappointing results of his Athenian ministry, cancelled his command that they should join him in Athens, and sent Timothy from Berea to Thessalonica. In either case Paul would be "left at Athens alone" (1 Thes. 3:1). As Timothy was sent to establish and console the Thessalonians in their faith (which was outside of the kingdom scope of the Acts of the Apostles), these matters are passed over in silence in this kingdom treatise.

Nevertheless, it was upon Silas' and Timothy's return from Macedonia, with their encouraging report of the Thessalonians' love and faith and their strong desire to see Paul again, that Paul was *pressed in the word* and began to proclaim to the Jews that Jesus is the Christ. Evidently the discouragement consequent upon the meager results of his Athenian ministry is now replaced with a fresh and more insistent zeal and boldness. It is now, also, that he writes the first epistle to the Thessalonians, which is undoubtedly the first of the Greek Scriptures committed to writing.

In the first part of verse 6 we find the Jews "resisting and blaspheming" in response to Paul's proclamation of Jesus as their Messiah. Increasingly it is made manifest that the Jews of the dispersion are no more receptive to this proclamation than the Jews of the land.

In the last part of verse 6 Paul denounces the Jews and turns to the nations, "shaking out his garments, he said to them, 'Your blood be on your head! *I* am clear. From now on I shall go to the nations!' " Paul leaves the synagogue and turns to the nations. But this was

only local. It applies only to Corinth, for when he journeys to other cities, he continues to go to the Jews in their synagogues first, and only turns to the gentiles when driven forth from the synagogues. See Acts 19: 8, 9. Not until the close of the Acts does he definitely turn from the Jews to the gentiles, after pronouncing judicial blindness upon the Jews (Acts 28: 25-28). This blindness, which is only in part, is to continue until "the full complement of the nations may be entering" (Rom. 11: 25).

The words of Paul at this time, as well as his symbolic action in shaking out his garments, were a denunciation of woe to the unbelieving Jews which is in perfect agreement with what he writes concerning them to the Thessalonian ecclesia, "the Jews, who also killed the Lord Jesus and the prophets, and banish us, and are not pleasing to God, and are contrary to all mankind, forbidding us to speak to the nations that they may be saved, to fill up their sins always. Yet they have a foretaste of the culminating indignation" (1 Thes. 2: 15, 16).

In Section 205[2] of the structure (18: 7-11) we have the results that followed upon Paul's turning to the nations: "And proceeding thence, he entered the house of a certain one named Titus Justus, who is revering God, whose house was adjacent to the synagogue. Now Crispus, the chief of the synagogue, believes in the Lord, together with his whole household. And many of the Corinthians, hearing, believed and were baptized. Now the Lord said to Paul, through a vision in the night, 'Fear not! but be speaking: and you should not be silent, because *I* am with you, and no one shall place [hands] on you to illtreat you, because *I* have many people in this city.' Now he is seated one year and six months, teaching the word of God among them."

When Paul left the synagogue, because of Jewish opposition, he began to hold meetings in the home of Titus Justus, whose house was adjacent to the synagogue.

Titus Justus, called one "who is revering God", was evidently a proselyte to Judaism. He is now won for the Lord Jesus Christ through Paul's preaching. Crispus, the ruler of the synagogue, and his whole household believe. Other noteworthy believers in Corinth are spoken of in 1 Corinthians 1:14-16, including Gaius and the household of Stephanas. These were considered of such importance that Paul, contrary to his usual custom, baptized them with his own hands. But multitudes of other Corinthians, heard, believed, and were baptized. But Paul did not baptize them. He was not commissioned to baptize, but to be preaching the evangel. In this day of apostasy these two are considered as one inseparable commission, but Paul did not consider them so. See 1 Corinthians 1:14-17. Water baptism was a rite that belonged to the earthly kingdom, like fleshly circumcision. In the Acts era, while the gentile disciples were still reckoned as belonging to the earthly kingdom, many were baptized in water, especially during the earlier years of that era. All believers of Paul's evangel were baptized in one spirit. See 1 Corinthians 12:13. Thus there were two baptisms, one in water and the other in spirit. During the Lord's earthly ministry there had been but one baptism, the baptism in water. Spirit baptism had not yet been received. From Pentecost on there were two baptisms—water and spirit. In the first part of the Acts period, which records the ministry of the twelve, all were baptized in water and some were baptized in spirit. In the last part of the Acts period, which records Paul's ministry, all were baptized in spirit and some were baptized in water. At the close of the Acts period, after the kingdom offer was withdrawn, there is again but "one baptism", but it is the baptism in spirit, not the baptism in water, as in the Lord's earthly ministry. See Ephesians 4:3-6. Paul couples baptism with circumcision as being ours in the death, burial, and resurrection of Christ. See Colossians 2:11-13.

It seems that, as the Jews' enmity and opposition developed, and they envied the wide-spread response to Paul's evangel, Paul was among the Corinthians "in weakness, and in fear, and in much trembling" (1 Cor. 2:3). Therefore, God gives him a vision in the night to encourage him. He tells him to proclaim His evangel fearlessly, because He will protect him from all his enemies. He also reveals to Paul the welcome news that there are many people in Corinth who will hear his evangel and believe. If we have our times of fear and discouragement, let us remember that Paul, the great teacher and preacher and apostle of the nations, had similar experiences. And let us not forget that the God Who encouraged him through a vision in the night is the sole Source of our encouragement when we grow fearful and despondent in His service.

For a year and a half God kept Jewish opposition in check, and Paul was enabled to lay the foundation of one of the most flourishing ecclesias recorded in the Scriptures. See 1 Corinthians 3:10. The record reads "he is *seated* one year and six months, teaching the word of God among them". Does not this word "seated" suggest how free this teaching was from interference on the part of his enemies, and how marvelously God placed the mantle of His protection over Paul and his Corinthian ministry?

In Section D^{13} of the structure of the Acts (18:12-17) we have another indication of the rejection and recall of the kingdom offer: "Now, Gallio being proconsul of Achaia, the Jews with one accord assaulted Paul, and they led him to the dais, saying that, 'This man is inducing men to revere God aside from the law.' Now, as Paul was about to open his mouth, Gallio said to the Jews, 'If, indeed, it were some injury or wicked knavery, O Jews, I should, on that account, tolerate you. Yet if they are questions about words and names and a law of yours, *you* will see! *I* am not intending to be a judge of these!'

And he drives them from the dais. Yet they all, getting hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And Gallio cared nothing for these things."

After the lapse of a year and a half, Gallio, the brother of Seneca, the philosopher, but who had been adopted into the family of the rhetorician, Junius Gallio, was made proconsul of Achaia. The Jews took advantage of this change in the government to lay hold of Paul, and bring him before Gallio for judgment, charging him with "inducing men to revere God aside from the law". Gallio, who seems to have been a very tolerant and liberal man, perceived that it is not a question of injury or lawlessness, which might properly be brought before him as a Roman judge, but simply a question regarding the religious laws of the Jews. He refuses to have anything to do with the affair and drives the Jews from his presence.

The Greeks, who hated the Jews, took advantage of their discomfiture, and gave Sosthenes, the new chief of the synagogue, who evidently replaced Crispus, when the latter believed the evangel, a severe beating in the presence of Gallio. This certainly was contrary to law, but Gallio ignored it. Thus the Jewish attempt to frustrate the evangel was defeated. Can it be that this Sosthenes is the same who is afterwards referred to by Paul as "Sosthenes, a brother"? (1 Cor. 1:1) If so, we have here another evidence of the conquest of grace, two successive rulers of the Corinthian synagogue won for the Lord Jesus Christ! But whether the Sosthenes of the first Corinthian epistle is the Sosthenes who headed the Jews as they led Paul before the dais of Gallio, or not, in this scene of Jewish enmity to the evangel, we again see a clear indication of the probable rejection of the kingdom offer by the Jews of the dispersion.

H. W. Martin

HEADSHIP OR SUBSTITUTION?

For some time we have voiced our protest against the use of the word *substitutionary* in connection with the sacrifice of Christ, because it drags Him down to the level of an equal with those He saves. Moreover, it is both non-scriptural and unreasonable. We have been asked to give the positive side, and explain *how* salvation was effected. This we hope to do in some future issue of the magazine. Meanwhile, we throw out a few suggestions.

Christ, as the Head of all creation, is related to it as Adam is to humanity. Sin came in through Adam's one act, *because he was head of humanity*, and brought doom and death to all of his descendants. So, through Christ, one sacrifice, *because He is creation's Firstborn and Head of humanity,* He brings salvation and life to all. It is not a question of commercial equality, so much suffering for so much sin. It is a question of headship. God dealt with Adam, and the whole race suffers. God dealt with Christ, and all creation will be blessed. It is what Christ *is* that counts. He was more than a Man, more than a spotless Sacrifice. All creation had been in Him as all humanity had been in Adam. Hence He can save all even as Adam could curse all.

If we will carefully consider how sin came into the world, it will do much to explain its exit. In both cases it was one act, which did not correspond with its results in duration or magnitude, but derived its potency from the exalted position of the one who did it. Christ is not a substitute for each sinner of the race, but far more than displaces Adam, who was its head.

COME, LORD JESUS!

THE visions of the Unveiling vanish. The new earth and the holy city are no longer before us. With John we return to Patmos. The scenes which held our amazed gaze dissolve into the dim and distant future. The first word that John hears is an assurance that he has not been dreaming. There has been no illusion. "These sayings are faithful and true: and the Lord, the God of the spirits of the prophets, commissions His messenger to show to His slaves what must occur swiftly. And *lo!* I am coming swiftly! Happy is he who is keeping the sayings of the prophecy of this scroll" (Un. 22:6, 7).

The Unveiling is the crowning prophecy of holy Writ, though limited to God's counsels concerning the earth. It is the most richly predictive of them all. All previous prophecies were partial and fragmentary. Few discerned the distant glories of the new creation. Only dim intimations of God's purpose for the earth were divulged, because His plans demanded that men should be measurably ignorant of the future. God waited until Israel had crucified the greatest of all her prophets. He tarried until the nation as a whole had become apostate. The apostle John was kept alive and did not write until there was nothing more left for Israel but dire doom until the swift return of her Messiah. The present administration of God's grace is timeless. It could have ended when John wrote. It might have closed at any instant since that day. It may cease at any moment. Ignoring it, John wrote in the shadow of the imminent and swift fulfillment of this scroll.

The Unveiling could not be given while there was the least hope of Israel's national repentance. It was delayed until after the present economy of God's grace had been established by Paul's latest epistles. Its unfoldings might have modified Israel's course had they been made known much earlier. The Thessalonians were deluded into the idea that the period of this unveiling was already present in their day, even before John wrote. The future set before the saints ever since is imminent salvation at the presence of Christ to be followed by the destruction of those who do not love the truth (2 Thes. 2:11), as recorded in this apocalypse.

There is a mistaken notion that the events of this unveiling were to take place *soon* after they were revealed. This is not the case. No prediction to that effect could be made. It is God's desire to keep the coming of Christ vividly and vitally before the hearts of His saints. Hence, so far as their knowledge could go, it has been imminent ever since this scroll was written. The next moment of our lives may be spent in His presence. Not death, but life, is our expectation. After we are removed out of the midst, the judgments detailed in this book will move *swiftly* to their close. Why emphasize their speed? Because they are God's strange work. He hastens through these horrors, for they are alien to His heart. Now that nearly two millenniums have passed since the giving of this prophecy, we can see, in the word *speedily,* a broad hint that the present era would be *protracted,* for it overflows with grace, which is in highest harmony with His heart.

Happiness is a relative reaction. It depends largely on contrasts. The assurance of future felicity helps much to soften the severities of our present plight. The faithful Israelite, for whom this scroll is primarily intended, finds in it the fulfillment of his dearest dreams. The saint of today contrasts his celestial splendors with these terrestrial glories and is happy in his higher honors.

He shudders at the judgment shocks, but is gladdened by their outcome. For all who study this stupendous unfolding of the future of the earth, there is solid and serene satisfaction.

It may not seem so at first thought, but there is a thousand times more actual joy on this earth involved in the visions of the Unveiling than in all the rest of the Scriptures put together. Without ignoring the terrible judgment eras, there still remains a far greater measure of human happiness than this earth has ever seen. The eons that precede it are all seamed with sorrow and dismal with the dread of death. Humanity's delights are all diluted with its depravities. The millennium and the many millenniums in the new creation are so much more populous, and the myriads of millions are so much more peaceful and brimming with life and good spirits, that the sum of their happiness will far exceed that of the evil eons which have gone before.

If our heart has gained but a glimpse of the glories of Christ and His terrestrial kingdom as unveiled in these visions, it will be bowed in adoration. Such was the effect on John. After hearing and observing the swiftly moving scenes in the closing acts of the drama of humanity, his heart is too full for words, and he falls down to worship (Un. 22:8-10). The messenger approves of the act, but directs it to its proper Object, God. We cannot love an unknown deity. It is Christ unveiled Who brings our hearts into a realization of God's unfailing affection for His creatures, and leads them to own and adore Him as their Father. This is the fruit of His eonian purpose.

It is evident that much in this scroll had been kept from mankind until this unveiling was given to John. In effect it was sealed. The reason is that the era for its fulfillment was not at hand. God's plans and man's actions are predicated largely on human ignorance. Had they known God's secrets, men would not have crucified the Lord of glory (1 Cor. 2:8). So in minor matters.

God has doled out the details of His doings so that men may walk in the darkness of their own ignorance. This is only for the evil eons. The coming eons will be blessed with the full revelation now given as well as the actual presence of Christ, so that there will be little lack of knowledge. All seals will have been broken, all secrets revealed. The knowledge of God will cover the earth as the waters cover the sea. The eras of ignorance will be past.

From the time of John until the era of this prophecy things go on as heretofore. Those injuring still injure, the filthy are still filthy, the just are still righteous, and the holy are still hallowed (Un. 22:11). But when the next eon begins and the action of this unveiling commences, the injurious and the filthy will be judged. Once the kingdom has come, God's apparent neglect of human affairs comes to an end. There is no time thereafter when this passage can be applied. John has come back to Patmos. The messenger speaks of those who are, at that time, injuring and filthy and just and holy. It is a mixture of saints and sinners unknown after His advent, which cannot be tolerated once He puts His hand to the helm of human affairs.

THE FINAL MESSAGE TO THE ECCLESIAS

As in the previous messages to the ecclesias, our Lord Himself intervenes with a personal word to His saints (Un. 1:8, 18). The exhortation to works and faithfulness, which pervades the seven letters to the ecclesias (Un. 2; 3), is here condensed into a single sentence, "My *wage* is with Me, to *pay* each one as his *work* is" (Un. 22:12). This is the spirit of the evangel of the Circumcision. The Uncircumcision also look forward to reward for service, but this is subordinated to the rich gratuities of grace. Here our Lord returns to His servants and settles with them for their labors in connection with His kingdom.

THE THREE TITLES

This apocalypse completes God's revelation to the earth. It records the closing scenes of the eonian times. It accomplishes the divine purpose within their limits. All three of these aspects are the work of Christ, and each supplies Him with an appropriate title. He is the first and last letters of the alphabet. The letters may well represent the substance of God's revelation, which is made known through them. He is the First and the Last in the time in which this revelation is staged. He is the Origin and Consummation in the deeper sense that all began in Him and will be headed up in Him at the close.

Our Lord may be called the Alpha and the Omega in Greek, the Aleph and the Tau in Hebrew, or the A and the Z in English, or its equivalent in any other language, without in the least altering the figure or its significance. Alphabetical languages usually have the letters arranged in a fixed order. The first is often used as a symbol of the beginning and the last for the ending. In God's revelation of Himself He has used many characters, but the first one was Christ and the last one will be Christ again. He commences and concludes in Him.

The First and the Last brings before us the time element. As the Scriptures deal with the eonian times rather than a mythical "eternity" (in which there can be neither first nor last), we find Christ active at the commencement of these times in the work of creation, and we also find Him engaged, in the last two eons, as set before us in this scroll, in work preliminary to the final reconciliation, which is beyond its scope. Christ did not have His beginning in Bethlehem or His end at Golgotha. The eons themselves were made in Him (Heb. 1:2).

As the Origin and the Consummation Christ inaugurates and accomplishes the complete purpose of God. Through Him God is pleased to start and to finish the

work of the eons. All of this must be kept within the scope of this scroll. The consummation here is the blessing of Israel and the nations in the new earth. He is the Consummation in a far wider and more glorious sense at a still later time, when the death state is abolished and He abdicates the throne, and God becomes All in all.

Again we are reminded of the two classes whose destiny is brought before us in this prophecy. Let us remember that, at this time, John is not transported to the new earth, but is back at Patmos. Our Lord is speaking to the ecclesias. Hitherto the promises have been to the conquerors or "overcomers". Now He assures all who rinse their robes of a share in the tree of life and entrance into the holy city. Let us not suppose that the craven criminals enumerated will encircle the sacred city of the future (Un. 22:15). That would be a most distressing sight. The point is that those who are lawless and abominable at the time when the saints rinse their robes, shall have no right to life or happiness in the last eon. They will be in the second death.

THE ROOT AND RACE OF DAVID

The name of David is the key to earthly sovereignty. He was God's anointed king. With him was the covenant of the kingdom made. It is as the Son of David that Messiah claims the throne of Israel. The fullest fulfillment of the Davidic promises is found in the final vision of the Unveiling. Place and power come to Israel through the throne of David. Hence our Lord relates Himself to the shepherd king in His final message to the ecclesias. As all was created in Him and is carried on through Him, He is not only David's descendant, but also the One from Whom he sprang. By creation He is David's Root. By generation He is of David's race. Both are a pledge to His people of His right to the throne and His ability to fill it to God's glory and their good.

THE MORNING STAR

Now it is night. The darkness is deepening toward the dawn. Just before He comes as the sun to shed His beneficent rays upon the millennial earth, His refulgence will be seen as the Morning Star, herald of the approaching day. As the weary watcher anxiously scans the eastern sky to catch the first gleam of the torch-like harbinger of the morning, so will Israel's weary saints watch for the coming of their Christ, in the darkest hour of their history. No wonder the spirit and the bride say *"Come!"* All should say *"Come!"* Mankind's universal thirst will never be slaked on earth until He comes. The fever of human futility is growing worse. There is no satisfying draught. He alone can supply the living water for the parched lips of mankind when He returns. O, that He would come!

THE FINAL WARNING

The transmission of God's revelation is a standing miracle. This is especially true of this concluding scroll, which crowns God's conian, terrestrial purpose. It has been misunderstood, ridiculed, and opposed from the beginning. It was barely kept in the canon. One of the marks of its authenticity and inspiration is the warning with which it concludes (Un. 22:18, 19). The Author was well aware that it would be an enigma to almost all who would read it. He foresaw the tendency to add the dreams and hallucinations of men. He knew the intense enmity it would engender in the forces of evil. The warning is itself prophetic of the fortunes of this apocalypse.

If there were no other passage to prove it than this warning, it would suffice to show that this scroll is entirely outside the scope of the present grace. In this economy, where sin abounds, grace superexceeds. We are not deterred from evil by threats as to our destiny. Our acts affect only our rewards. This warning applies exclu-

sively to the kingdom economy. Nevertheless, the text of this scroll has been sufficiently safeguarded, so that all of its vital values have been retained, though its various manuscripts have come down to us with more variants and omissions than that of any other book. A glance at the Greek pages of the Concordant Version will show that the superlinear is more crowded in the Unveiling than elsewhere.

THE RESPONSE OF THE SAINTS

The sacred scrolls begin with God and close with the coming of Christ. After sin entered, Adam hid himself from the face of Jehovah. He wished to escape from His presence. That is characteristic of all sinners. The change wrought in mankind by the course of the eons may be summed up in the closing response of the saints: "*Amen! Be coming, Lord Jesus!*" (Un. 22:20). The dread of the Deity, and a desire to hide at a distance from Him has been replaced by a longing for our Lord, in Whom God is revealed. This is the fruition of God's purpose, the goal of all His activities, the satisfaction which He seeks. He wants all to seek Him, to desire Him, to long for Him. His delight is in those who love our Lord's appearing.

Now that we know our God, and acknowledge that He is love, we realize the yearning of His heart for the fellowship and affection of His creatures. That needs only to be revealed. Nothing is needed to make God love His own handiwork. The great end to which all the efforts of the eons must contribute is the realization of His love. The object of all things is to create a response in the hearts that He has made. All the toil and suffering and blood, the world cataclysms of water and of fire, all the evils which beset mankind on every side, these are but a means of drawing men into the arms of Him Who alone can save and satisfy.

Let us not close the Bible until we have derived deep

satisfaction from the words which end it, except for the concluding salutation. They are arresting. Note that they are not the words of God, or of Christ. They are the words of the saints. They are the expression of inspired human hearts. Everyone who can utter these words from the depths of his being can claim a precious part in the penning of this inspired prophecy. *"Amen! Be coming, Lord Jesus!"* Even we, who look for Him before He comes to the Circumcision saints (to whom these words immediately apply), cannot restrain our spirits from joining this response. Indeed, we shall know the joy of their fulfillment while many of them are still sighing for His return.

I confess that I cannot conceive of a true believer in Christ who does not long to be with and like his Lord. Whatever we may be taught, our immanent love for the Saviour must instinctively covet His presence. It is only those who dislike us who shun us. Those who love us want us and we want them. I take it that a sincere yearning for Christ and His return is a surer proof that we are His than the confession of any creed, however correct it may claim to be. I feel sure that nothing so delights our God as heart hunger for Himself, as expressed in a craving for the coming of His Christ. I feel that He could not close His revelation with greater gratification to His love than He does when He hands the pen to His saints, and they finish the book for Him with the cry that discloses His conquest of their hearts: *"Amen! Be coming, Lord Jesus!"*

A. E. K.

INDEX FOR THE FIRST TWENTY VOLUMES

THROUGH the kindness of CAPTAIN R. B. WITHERS, we hope to publish a supplement to this number of the magazine giving a SUBJECT INDEX, covering all the previous volumes. Besides the usual titles there are special classifications, such as Contrasts, Error, New Translations Explained, etc. As the back numbers of the magazine from volume eight are still obtainable, this index will help to guide those who desire a discussion of any given subject to the place where it will be found. This Index will be found of special value as a basis for study. Such important themes as "LORD JESUS CHRIST" are elaborated with much detail, under subheadings, such as His Assumptions, Relations with Mankind, Personality, and Work. Turn to such subjects as the MYSTERY, and PAUL, to see how fully these are covered. It also lists the POEMS and SONGS which have appeared in the magazine.

In order to further increase its usefulness a REFERENCE INDEX also has been prepared by DR. and MRS. W. S. BAGLEY. This lists all of the principal texts which have been treated at some length in the magazine, giving the volume and page where they will be found.

We trust that these aids will materially aid our readers and multiply the usefulness of the magazine in the study of the Scriptures.

Should it be found impossible to print the supplement in time for this issue, it will be sent with the next number.

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